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[ONE PENNY.

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NOTES OF THE WEEK.

PARLIAMENT met on Tuesday, and the disclosures of Ministers as to Foreign Affairs were eagerly looked for. Lord Salisbury, while able to speak reassuringly of the Far East, had no ray of hope to cast upon hapless Crete, where he acknowledged that the present condition of things is "a scandal to Europe." A subsequent debate on an amendment to the Address by Mr. Davitt, drew attention to the growing distress already amounting to famine in the West of Ireland, owing to a failure of the potato crop and the partial failure of other crops. Government measures of relief move slowly, and meanwhile pitiable stories of the sufferings of the people reach us. A porridge of boiled turnips and Indian meal is the only food available to many, and that in scant measure. "What wonder, then, is it to see men who were but a few months ago strong, stalwart, strapping fellows, now reduced to such weaklings as to be scarcely able to crawl along" to the place where relief is distributed?

THE report of the annual meeting of the contributors to the Sustentation Fund, which we publish to-day, will remind our readers of a beneficent undertaking which has no little share in the maintenance of an efficient ministry in our churches. Founded as an outcome of the first National Conference in 1882, it has been administered with a wise care for the best interests of congregations and ministers alike, aiming not to discourage the respon-

sible efforts of churches, but rather to supplement their zeal in making sufficient provision for their ministers. It will be noted that the whole of last year's available income was required to meet pressing claims, and that further contributions to the fund are much needed. This is one of the best ways by which members of strong churches, and those who have abundance, can help those who have to work with very scanty means, under hard conditions, and often great discouragement.

IN connection with the Provincial Assembly of London and the South-Eastern Counties, an address will be delivered to lay preachers and friends by the Rev. S. Fletcher Williams in the Council Chamber at Essex Hall on Thursday evening next. Chair to be taken at eight o'clock. The subject—"Various Kinds of Preaching"—is one which will be deeply interesting, not only to preachers but also to hearers: and it is hoped there will be a good attendance.

WE shall publish next week the first of three articles by the Rev. L. P. Jacks, on Dante's "Divine Comedy." These are the second of the monthly series of articles on notable religious books, which we hope to publish during the year, and of which the first were the Rev. C. Hargrove's articles on Augustine and his "Confessions."

WE learn from an Exeter paper that a portrait, by John King, of the late Sir John Bowring has been presented by Lady Bowring to the National Portrait Gallery, and that the trustees have expressed their thanks for the gift.

A CONTEMPORARY speaks of the Rev. F. J. Chavasse of Oxford as coming to be looked upon as one of the main pillars among Evangelical Churchmen. "In his speech at the recent Islington clerical meeting, at which the attendance was over seven hundred, he simply carried all before him. He vigorously maintained the great public interest now known to exist in Biblical subjects. 'But,' said this wise divine, 'people naturally require that those who teach them should have some knowledge of the subject they teach. Knowledge of the Bible can only be gained by hard, patient, and earnest study. Mere strings of platitudes, stereotyped phrases, rivers of words with spoonful of thought, they cannot away with them. Let us read, study, meditate, pray, and they will listen to our message.'"

STRANGE as it may seem, even the use by Christian disciples of the personal name of Jesus has attracted the keen scent of

the heresy-hunters, and in the current number of the *Expositor* Dr. John Watson has felt called upon to expose the fatuity of such an attitude of mind. "It is with amazement," he writes, "that one has to assert this birthright of the Christian, and it is with shame that he finds it necessary to vindicate the use of Jesus, in its unadorned and beautiful simplicity. . . . It has, however, been discovered in certain quarters of religious thought that a distinct danger lies in its unguarded use, and that the person who calls the Master Jesus too constantly may fairly be suspected of false doctrine." The use of "Jesus" rather than "Lord" or "Christ" savours, it is hinted, of Unitarianism. But such representative Unitarians as Channing, Martineau, Thom, and Beard, it is pointed out, are not found to make any sustained and calculated choice of the name Jesus, but rather show a preference for the title Christ, with frequent use of Jesus Christ; and if the disciple asks for a justification of his habitual use of the simple personal name, he cannot do better than look to the Gospels themselves and to the Master's own words. And then Dr. Watson turns the tables on the heresy-hunters, and asks whether their suspicion does not argue defective orthodoxy on their part, and an unwillingness to accept the full humanity of the Master, which is as essential as his Godhead!

MR. ZANGWILL, in *Cosmopolis*, follows up his picture of Heine on his death-bed with the beginning of an attempt to realise for us the figure of Spinoza. It is an interesting enterprise and seems to point the way to a full gallery of such portraits. Here we see the strong and tender personality of "The Maker of Lenses," distantly threatened with physical injury from Jews and Christians alike, but protected by a little ring of those who know his gentle life. Mr. Edmund Gosse, in a critical appreciation of Alphonse Daudet, concludes: "The love of life, of light, of all beautiful things, of all human creations, illuminates his books. . . . In an age when the cynical and the sinister take so wide a possession of literature our thanks are eternally due to a man who built up for us a world of hope and light and benignity." Mr. Norman makes, in his month's *causerie*, the wild suggestion that if Prince Henry of Orleans and the Russian, M. Leontieff, induce the Emperor of Abyssinia to descend upon the Upper Nile, Great Britain will reply by declaring war with France! Let us hope no English statesman would think of such a madness. A further batch of J. S. Mill's letters are published, and Mr. Mallock, in his usual rasping way, replies to Mr. Hyndman in

regard to the "Theoretical Foundations of Socialism." In the French section "Ibsen and George Sand" is an interesting study in comparative literature.

AN old student writing in the *Independent*, of the late Dr. Samuel Newth, formerly Principal of New College, whose death we recorded last week, says:—

"His government of the College, if occasionally a little severe, was eminently just and equal. He had no favourites; he appreciated the sterling plodder, and the man who would be likely to make a useful though not brilliant preacher, as much as he did the scholar. He could shut his eyes to minor irregularities if his confidence was once won; the idler alone had short shrift. There was never-failing sympathy to be relied on in trouble; and he was particularly kind to the student of straitened means or poor health, who would occasionally be heartened with a few sympathetic words in the Doctor's study, and a five pound note to tide him along from some mysterious source. Indeed, we all knew our Principal to be a good man, 'who scorned delights and lived laborious days,' with no thought of self, and an intense desire to devote his manifold and brilliant gifts to the best interests of the young men under him. He has passed away in universal honour, and those who will cherish his memory most are those who knew him best."

THE death of the Rev. W. F. Moulton, M.A., D.D., removes another member of the New Testament Revision Committee. Dr. Moulton, who was born in 1835, came of a family of Wesleyan ministers, and himself filled the posts of highest honour in that body. He was one of the Legal Hundred, and in 1890, when the centenary of John Wesley's death was celebrated, he was President of the Conference. As Head-master of the Leys School, Cambridge, the Wesleyan public school founded in 1874, he also exercised a wide influence. Dr. Moulton graduated with great distinction in the London University, and in later years received honorary degrees from Edinburgh and Cambridge. He was the author of a commentary on the Epistle to the Hebrews and other biblical studies. A Cambridge correspondent writes of Dr. Moulton to the *Christian World*:—"When appointed to the Headmastership he had already published his edition of 'Winer's Grammar of New Testament Greek,' in which he had enriched the original with valuable work of his own. He had been appointed one of the Company for the Revision of the New Testament. To the leading Cambridge theologians his learning and his character were well known; they welcomed his coming as an accession of strength. Community of interest and association in work soon led to an intimate friendship between himself, Dr. Westcott, and Dr. Hort, who were left in Cambridge at the head of the Theological School after Dr. Lightfoot's removal to Durham. They lived near together—within two hundred yards of one another. They were the only resident members of the small committee entrusted with the Revision of a portion of the Apocrypha. For ten or eleven years they met weekly during term time, and Hort and Moulton continued to meet after Dr. Westcott had succeeded his friend and colleague at Durham."

HUNGARIAN LETTER.

It may interest some of your readers to see how our little community fulfils her noble duty in the great struggle, not so much for life as for members. Just now there is a tremendous fight going on for increasing the numbers of the denominational census. Of course the Roman Catholics are the leaders. Their converts' funds always do a good service, chiefly if the result of the harvest of the year was so bad, as was that of the two former ones. Poverty seems to be a great master of accommodation. Poor, hungry men understand the music of gold and silver, and begin dancing very easily. Our loss is not at all considerable; our gain is more so, but indeed our shepherds have to take great care of their flocks.

The civil marriage law, which was so strongly opposed by the Catholics while it was before the House, is being made as advantageous for them as possible in the Church. Of course it is mixed marriages in which we Protestants and Unitarians are considered. If a Unitarian young lady is going to get married to a Roman Catholic young man, the priest invites them to take a vow that they shall bring up their children to be born in the Catholic religion. I do not wish to criticise the moral side of this intrusion, but I say that this is an action directed against freedom of thought and religious conviction, which is to lead to irreligiosity. Those poor young men whose state of mind is anything but quiet or considerate, hardly know what they are doing when they sign a pledge. I am sorry to say that this new movement greatly disturbed the peace of sincere and deep religious life. As a consequence of this some people begin to look upon religion as an object of choice or merchandise. One is reminded of the moral state of the Church just before the time of the Reformation, and is expecting a new and happy change. I hope this is not far to come in this country.

I may assure you that our Unitarians are doing an active work all through the country. The David Association was never more active and vigorous than it now is. I am glad to say that our ladies entered on the field with full enthusiasm, and no doubt they will do a great deal of good work.

In politics we are not at all in a flourishing position. Our twin-brothers, the Austrians, lost their lead last year, and now they do not know how to find it again. As a matter of fact, the Germans are thus far beaten. The Czechs (Bohemians) got the upper hand, and it is to be feared that with them Slavs of Europe in each country will disturb peace and rest. In Hungary their leaders are very busy indeed. They hold meetings, they bring together the most heterogeneous elements, in order to show that they have power and influence. In their New Year's campaign the most striking event was the presence of the Transylvanian Saxons. Is it not curious that here there join hands the same who are the greatest enemies in Austria—I mean the Germans and Slavs? This, however, shows how unnatural, and therefore hopeless, the whole movement is.

G. BOROS.

He that feeds men serveth few—
He serves all who dares be true.

—Emerson.

THE GOSPEL OF THE HUMAN CHRIST.

THE Rev. Benjamin Fay Mills, the popular American evangelist, who has recently separated from his old orthodox connections and is now preaching in the Boston Music Hall, preached a sermon recently on "The Historic Christ," in which he vindicated his discipleship, and pointed out what popular notions must be abandoned before the real meaning and power of the Master's life can be understood. Every mythical element of the old story must be set aside, whatever separates the representation of his life from a true humanity, and every doctrine inconsistent with that great truth of God's Fatherhood, which was at the heart of Christ's life and teaching.

The sermon concluded:—"Jesus did not live in order to discourage us, but rather to inspire us.

"All we need to-day is to grow into his likeness, the appreciation and appropriation of faith and hope and love. The soil of the world was ready, the live seed was prepared in the thought and character of this matchless man, and he became the founder of a new and diviner civilisation. And to-day, in honour of him, let us call every man a Christian who is like unto Jesus, and pledge ourselves that we will forever discard the selfish motives suggested by any other use of his great name.

"I heard of an artist who painted a picture of Jesus with supernatural glory shining from his face, and the usual brilliant halo about his head, and calling in a little child to see it, the little one said, 'Why, that must be an angel!' when the artist took his brush, and swept the image from his canvas. He worked on again for a time, and then summoned the little critic, who looked upon the form of majestic mien, with a radiant crown upon his brow, and said, 'That must be some great king!' The dissatisfied artist tried again; and, as a result of his effort, there came from his endeavour a human form—faith in the demeanour, hope in the radiant glancing of the eye, and love shining forth from every suggestion of the attitude—and the child cried with rapture, 'Why, that—that must be my dear Jesus!'

"And so, in this brief half-hour, I think we have been introduced to something of the real significance of the life of this glorious man. Let us elevate Jesus by relieving him of the useless and puerile apparel with which the childhood of the world has clothed him. Let us give ourselves anew to the life of love. Let us die, if need be, for principle, and never lose our confidence in God. Let us hear the call to a higher, more abiding allegiance to what we know of the Holy Spirit than has been revealed even in the sacred past."

He cometh not a king to reign,
The world's long hope is dim,
The weary centuries watch in vain
The clouds of heaven for him.
But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.
The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.
O Friend and Teacher of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

LONDON DOMESTIC MISSION SOCIETY.

A WELCOME meeting to the Rev. B. Kirkman Gray was held at the Bell-street Mission, Edgware-road, on Thursday evening, Feb. 3. The chair was taken by Mr. P. M. Martineau, who on behalf of the Domestic Mission Society offered a very cordial welcome to Mr. Gray. The Rev. F. K. Freeston and Mr. B. S. Strauss also joined in the welcome. Among other friends of the Mission present were Mrs. Enfield, Mrs. Alfred Lawrence, Miss Anna Sharpe, the Revs. S. F. Williams, F. Summers, and V. D. Davis. The pleasant mission room was well filled, and the music provided by the Mission choir and other friends was greatly enjoyed.

The Rev. B. Kirkham Gray, in responding to the welcome, thanked the speakers very sincerely for their kind words. He had long wanted to come and share the life of the poor of London; for years past this had been the work for which he had tried to fit himself, because the life of the poor men and women he had known had always touched him with the warmest sympathy. He had some previous experience of life among the wage-earners of this country, in Yorkshire, and in different parts of London. He had talked with them in their homes, in club-rooms, and got to understand something of the aims and hopes and difficulties of poor people; and amongst those people he had here and there picked out a chum. When a man could look back on the years of his life, and could say, "Here and here and here I have found a man whom I love, and call my chum, and he calls me his," it was good. He hoped to find chums in that Mission. They knew life was a hard task, often dull as well as hard. But they were not going to talk or think of the hardness that night, but rather of the brightness they might gain and enjoy there. It was a little before Christmas that he first came there, after he had heard from Mr. Fletcher Williams about the work, and that some one was needed to take it up. As he was passing down Bell-street he noticed the smithy forge, and there were some half-dozen boys and girls watching the men at work making horse-shoes, delighting to see the hammers come crashing down and the sparks fly. They must make that hall a forge, and strike out sparks of light and cheer and wisdom. He wanted that hall to be known as the people's hall. It was built for them and was for their use, just as he himself was set there to live for their service. Many of the houses in which they had to live were dark and small. They hoped by-and-by they would be larger and lighter; but rent was terribly high and it was very difficult to find space. But in that hall they had space and light, and they could have warmth, and so he hoped it would become to them a kind of second home, and they would often come in, and in many ways it would be a place of cheer and brightness. He hoped on dark Sunday evenings, after service was over, some of them might like to gather with him round the fire for a chat, and they might enjoy singing and music together.

One word he must say about him whose name had been mentioned that evening. He had already found from people of very different kinds that the memory of Mr. Wilson was a glad and strengthening memory. They should remember him and his aims, and in all earnest purposes and the love of truth and beauty his ministry

had given them, they should go on to realise a life as full and beautiful as they could.

He had come as a missionary to the poor, and also as a citizen. They wanted to make that corner of Marylebone a wholesome and beautiful place to live in, and they had larger aims than those which were merely parochial. They wanted to feel themselves citizens of no mean city, and with even larger conceptions of their duties, as free men and members of a great empire, the honourableness of all whose undertaking was their concern. If as citizens they were to realise things that were true, honourable and just, things that were pure, lovely and of good report, there was plenty of hard work in front of them, and he hoped to take his part in the life of the district. There was plenty of work for the women also, for they no less had their duties as citizens. They wished that Mission to be a standard of social life and of religious influence. He would not linger over that; but religion might be very well expressed in those words of the New Testament, "Everyone that loveth is born of God." That was the central message the Sunday evening services must help them to feel more and more deeply, not only through what he should say to them, but through the prayers they would pray together and the hymns they would sing. He had said he hoped to prove himself their friend. He hoped they would give him their friendship. As some men sought fame, and some sought wealth, so he sought friendship. It was the most precious thing a man could seek, the one wealth most worth a man's while to gain. Therefore let them come together and make friends. "In God's name, let us be friends."

CAMBRIDGE NOTES.

THE University Nonconformist Union has held some very successful meetings this term, though there still continues to be a slight falling-off in the attendance. On Sunday, Jan. 23, Mr. E. W. Rowntree, of Trinity College, read a paper on "The Prophet Amos and William Langland," pointing out the similarity of the evils which the two men had to combat and of the methods which they employed in the defence of religion. On Sunday, Jan. 30, Rev. P. H. Wicksteed, M.A., gave an address on "Luxury." Proceeding by a careful scientific method, he pointed out that luxuries are reprehensible under three conditions—either if they change a healthy appetite to a diseased craving and become degrading, or if they are unsuccessful in attaining their own objects, or if the means necessary to obtain them are of such a nature as to cause evil to those who provide them. Last Sunday (Feb. 6) a paper was read by Miss E. P. Hughes, Principal of the Cambridge Training College, on "The Duty of Nonconformists towards Education." Miss Hughes pointed out the many educational disabilities under which Nonconformity suffers, and stated that, though herself a member of the Church of England, she considered that English education suffers by the partial exclusion of the Nonconformist element. As a remedy for these evils she strongly recommended increased vigour on the part of Free Churchmen in the cause of unsectarian education, declaring that there ought not to be a single town or village without a Board-school.

SUSTENTATION FUND.

THE fifteenth annual general meeting of the contributors to this Fund was held at Dr. Williams' Library, Gordon-square, London, on Wednesday afternoon, Feb. 2, the Rev. J. E. Carpenter, M.A., President, in the chair. There were also present Messrs. T. Grosvenor Lee, William Long, David Martineau, J. T. Preston, S. S. Tayler, Philip W. Worsley, Dr. Haward, Rev. F. K. Freeston, Mr. E. Chatfield Clarke (Treasurer), Mr. A. W. Worthington (Secretary). Apologies for absence were received from the Revs. T. L. Marshall and S. A. Steinthal, Messrs. Brown, Ernest Enfield, F. Preston and Harry Rawson. Mr. Rawson had attended the meeting of the Managers in the morning, but was obliged to leave for Manchester before the annual meeting.

The Report of the Board of Managers was presented as follows:—

The Board has much pleasure in reporting to the contributors that the recent increase to the funds, arising from various donations and bequests, and from the efforts kindly undertaken by your President, has justified during the past year a considerable addition to the amount of the grants. Numerous letters of thanks, alike from the secretaries of congregations and the aided ministers, attest the value of the benefits distributed by your Fund.

The Managers lose no fair opportunity of pressing on congregations the importance of meeting these grants by increased contributions of their own towards their ministers' stipends; and they have reason to trust that their grants are a *bonâ fide* increase, in almost every case, of the income received by the ministers.

The Board continues its friendly communications with the British and Foreign Unitarian Association, with a view to further the missionary and progressive work of that Society, by selecting for assistance from the Sustentation Fund established congregations having the management of their own affairs.

The Board has to thank the members of the Augmentation Fund for their co-operation, and the authorities of Jones' Fund for private information as to the manner in which its income is distributed; and it has also to acknowledge similar assistance from the Trustees of the Popple Fund. The Managers desire to record their regret at the death of Mr. Alfred Frost, of Hull, who has for several years corresponded with your Secretaries on behalf of the last-named Fund.

The Board has received with regret the resignation of one of its number, Mr. J. H. Rowland, of Neath. It is difficult, though important, to procure as his successor a representative from South Wales able to give information as to the numerous active, but not wealthy, congregations in that district. The Managers, therefore, consider themselves fortunate in being allowed to recommend the election of the Rev. Thomas Thomas, J.P., of Llandyssul, to fill the vacancy. Probably no one could have been found more competent, by local knowledge and mature judgment, to undertake this duty.

The Managers are desirous of expressing their sympathy with a Paper read by Mr. Cogan Conway at the recent Sheffield Conference, recommending the provision of a sufficient and certain retiring pension for ministers overtaken by age or infirmity. The ministers, especially of our

smaller congregations, must often look forward with apprehension to the time when they may be no longer able to continue their work, and when their scanty incomes, insufficient to allow them to make provision for old age, shall altogether cease. The prospect of a retiring pension would free them from forebodings which must often diminish their cheerful activity, while its possession would enable them to give up their work whenever diminished health and strength should require them to do so. They trust that this scheme will be wisely elaborated, and meet with generous support.

The list of grants made during the year 1897 is as follows:—

CONGREGATION.	AMOUNT.
Feb. 3, 1897. ENGLAND.	
Birkenhead (for year 1896-7) ...	25 0 0
Brighton (for year 1896-7)...	30 0 0
Chichester ...	20 0 0
Lewes (for 6 months) ...	10 0 0
Richmond ...	25 0 0
Feb. 3, 1897. WALES.	
Gellionen and Trebannos ...	20 0 0
June 16, 1897. ENGLAND.	
Banbury ...	20 0 0
Birkenhead ...	25 0 0
Brighton ...	30 0 0
Bury St. Edmunds ...	20 0 0
Chatham ...	25 0 0
Cirencester ...	20 0 0
Clifton ...	25 0 0
Deptford ...	20 0 0
Devonport ...	30 0 0
Dover ...	25 0 0
Gloucester ...	25 0 0
Godalming ...	20 0 0
Guildford ...	25 0 0
Hastings ...	25 0 0
Ilminster ...	25 0 0
Ipswich ...	30 0 0
King's Lynn ...	20 0 0
Kingswood ...	25 0 0
Lewes ...	20 0 0
London (Avondale-road, Peckham) ...	20 0 0
(Wood Green) ...	25 0 0
Loughborough ...	25 0 0
Maidstone ...	25 0 0
Moreton Hampstead ...	30 0 0
Newbury ...	20 0 0
Newport (Isle of Wight) ...	30 0 0
Reading (3 months) ...	7 10 0
Shepton Mallett ...	20 0 0
Southampton (3 months) ...	8 15 0
Tavistock ...	20 0 0
Torquay ...	30 0 0
June 16, 1897. WALES.	
Aberdare (Highland Place) ...	25 0 0
(Old Meeting) ...	30 0 0
Brondeifi and Caeronnen ...	25 0 0
Capel-y-Bryn and Allt-y-placca ...	25 0 0
Capel-y-Groes ...	20 0 0
Cardiff ...	30 0 0
Cardmarthen ...	25 0 0
Cefn Coed ...	25 0 0
Ciliau Aeron and Rhydygwyn ...	20 0 0
Cwmbach, near Aberdare ...	20 0 0
Dowlais ...	20 0 0
Llandyssul and Pantdefaid ...	25 0 0
Merthyr Tydfil ...	20 0 0
June 16, 1897. IRELAND.	
Belfast (Mount Pottinger) ...	20 0 0
(York-street) ...	20 0 0
Crumlin ...	20 0 0
Moir ...	20 0 0
Newry ...	20 0 0

The donations and bequests referred to in the last Report have been invested in the purchase of £328 Midland Railway Company's 4 per cent. Perpetual Preference Stock, at a cost of £499 12s. 2d.; and of £550 Western Australia 3 per cent. Inscribed Stock for £546 1s.

The contributors will note that the whole income of the Fund with the ex-

ception of a small amount, under £10, and the necessary expenses of printing, &c., was expended in grants (£1,206 5s.).

We have to lament the death during the past year of many esteemed friends, who had been generous contributors to the Fund—namely, Sir J. C. Lawrence, Bart., Sir William Lawrence, Mrs. C. H. James, Mrs. Swaine, Miss Talbot, Mr. Herbert Bramley, Mr. James Heywood, and Mr. James Hopgood.

The Treasurer's statement showed that the year 1897 began with a balance in hand of £717 10s. 10d.; annual subscriptions, £414 18s. 6d.; donations, £3 5s. 3d.; interest on investments, £814 12s. 4d.; bequest, Mrs. Elizabeth Read, deceased, gift out of her residuary estate, per Rev. C. H. Wellbeloved, £500. The expenditure showed, cost of two new investments, £1,045 13s. 2d.; grants, £1,206 5s.; advertising, £5 14s. 5d.; printing and stationery, £9; travelling expenses, £9 6s.; postages and sundries, £9 14s. 5d.; balance in hand, £184 5s. 7d. There had been a falling-off in subscriptions of £34 7s.; in donations, £137 0s. 9d. The total investments of the Fund amount to £22,609 11s. 3d.; but the Treasurer stated that their present market value showed an appreciation of £3,525 7s. 2d.

The PRESIDENT, moving the adoption of the Report and the Treasurer's statement, referred to the large increase of grants as compared with the previous year, and said that owing to the pressure of demands upon the Fund the Board of Managers had felt obliged to spend their whole income, and not lay anything by. He trusted that as the value of the Fund became better known it would receive increased support. He further emphasised that passage in the Report which referred to the question of an adequate provision for aged and infirm ministers, brought before the National Conference at Sheffield by Mr. Cogan Conway.

The motion was seconded by Mr. J. T. PRESTON and adopted.

On the motion of the PRESIDENT, seconded by Mr. S. S. TAYLER, the Rev. S. A. Steinthal and Messrs. Harry Rawson and A. W. Worthington, whose term of office had expired, were re-elected Managers of the Fund. The Rev. Thomas Thomas, J.P., of Llandyssul, was also elected a Manager.

A cordial vote of thanks was passed to the retiring President and Mr. William Long, J.P., of Warrington, was elected President for the year 1898.

Votes of thanks to the Treasurer and Secretaries were also passed, and the services of Mr. Edwin W. Marshall, as Hon. Auditor, were gratefully acknowledged.

Votes of thanks to the Trustees of Dr. Williams' Library for the use of rooms for meetings during the year, and to the President for his services in the chair, concluded the meeting.

MR. NAGARKAR ON INDIA.

On Wednesday evening, at Essex Hall, Mr. B. B. Nagarkar commenced a series of three weekly lectures on the customs and religious life of the Hindu people. The special subject of this first lecture was "The Social and Domestic Life of the People of India," and the prominent features of this life were described in a clear and sympathetic manner. The extreme exclusiveness of their home life

was contrasted with the social Western customs of eating and drinking together and paying frequent visits. The zenana system, or that of female seclusion, was traced back twelve centuries to its origin in the Mohamedan conquests from the North-West. To this day this system was not so strong in Madras as in the north, and even in Bombay and Poona Hindu ladies were permitted to go about the towns shopping. Mr. Nagarkar described the United Family System which held sway to-day as it had done for fifteen centuries, in which as many as fifty persons, belonging to three or even four generations, all dwelt together under the rule of the grandmother. But this system, he said, was gradually giving way, as the custom of infant betrothals was dying out. The four great Castes of priests, soldiers, merchants, and servants were then described with their numerous sub-divisions. The lecturer thought that these were weakening under the influence of public schools and railways, but he regretted to notice the growth of a new caste, that of the white and the coloured race who were both members of the same Aryan family, and to this growth he ascribed many of the troubles of the present day. He trusted that the movement of the Brahmo Somaj would tend to unite the best qualities of the East and the West, and urged the necessity of both to meet in brotherliness and try to understand one another. The chair was taken by the Rev. James Harwood, and subsequently by Mr. Edgar Worthington. At the close of the lecture Mr. Nagarkar answered numerous questions which were put to him by both ladies and gentlemen among the audience.

The next lecture will be given on Feb. 16 on "Evolution of Religious Thought in India."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE WORK AT TUNBRIDGE WELLS.

SIR,—The further explanation, by Mr. Lawson Dodd, is interesting, but I recognise no "misconception" as to the character of the Tunbridge Wells experiment. It sets forth precisely the view I took of it. True, I called it an "ideal," while Mr. Dodd says it is "only a small effort made by a few friends, mostly working folk." But ideals have nothing to do with numbers and "classes." In truth, ideals have an old habit of finding a home with twelve or "two or three," and carpenters and fishermen. J. PAGE HOPPS.

To the letter of Mr. F. Lawson Dodd, which we published last week, a note should have been added to say that some passages had been omitted. The chief reason for this was the length of the letter; but in our judgment the passages omitted were irrelevant to the main subject of the letter, and likely to confuse the issue.

SIR JOHN MILLAIS' "BUBBLES."

SIR,—You did me the honour of reporting in your issue of Jan. 15 a recent

sermon of mine on the "Educational and Religious Function of the Drama."

Apparently you reproduced part of a report in the *Belfast News Letter* of Jan. 10. Had I known that you were doing this, I would have taken the opportunity of correcting some misprints and an error into which I heard I had fallen from a friend immediately after the report in the *News Letter* appeared.

My friend informed me that Millais had strongly objected to the use of his picture as an advertisement, and tried in vain to prevent it by legal proceedings.

I regret, therefore, having laid to the charge of the artist what should be apparently laid only to the charge of the purchaser. My illustration should have been not of Titania in the embrace of Nick Bottom, but of Nick Bottom embracing Titania, to the extreme distaste of the Fairy Queen.

EDGAR I. FRIPP.

THE REVIVAL OF CATHOLICISM IN ENGLAND.*

Few things have been more significant in the religious history of England during the last half-century than the revival of Catholicism and the social prestige, which has been gained by the once despised "Papists." The old antipathy in its most crude and vulgar forms still lingers in some of the by-ways of Dissent, and there is a curious temper of jealous suspicion fostered by certain sections of the Anglican clergy; but in cultivated society and among thoughtful men the feeling is gone, which made it, not so long ago, a menace to the public peace to exhibit any of the symbols of Catholic devotion. It is recognised that the Roman Catholic Church, whether we admit her claims or not, is a significant and impressive fact; that her position is one which must be met, not by vulgar abuse, but with the resources of a fair and candid criticism. So marked is this change of attitude, and it has been accomplished with such rapidity, that it is difficult to realise that it is less than fifty years since the violent speeches on the Ecclesiastical Titles Bill were delivered in the House of Commons, and the Pope and other members of the Roman hierarchy were burnt in effigy by excited crowds in different parts of the country.

Many causes have contributed to this change. One most important fact has been the extinction of political feeling. The animosities of the sixteenth and seventeenth centuries were graven deep in the national character, and the name Catholic savoured of disloyalty. In the early part of this century the ordinary Englishman, who cared little for theological warfare, still entertained a suspicion that the Catholics were secretly bent upon a restoration of the Stuart Dynasty. When it was seen that all they claimed was liberty to worship in their own way, and for the rest were loyal and peaceable citizens, the hostility died away. An agitation against secret plots and disguised Jesuits and dark political designs loses much of its piquancy when there is nothing to discover and nobody to prosecute.

The disappearance of the political

motive was almost coincident with the religious impression created by the Oxford movement: and it is, in our judgment, almost impossible to over-estimate the effect which the great group of converts have had upon the English mind, not so much in leading others along the Rome-ward path as in extending the religious sympathies. They imparted elements of spiritual romance and intellectual distinction to a position, which it had been customary to dismiss as fit only for the uneducated and the superstitious. They created reverence, even where they could not induce agreement, for unfamiliar aspects of piety and the mysteries and sanctities of Catholic devotion.

Mr. Ward's new book comes to remind us of a third, and not the least important, factor in this growth of Catholic sympathy. The Catholic remnant in England, hidden away in obscurity, as it had been for generations, and living a narrow and unexpansive life of its own, was drawn into closer sympathy with the larger life of the Church by an effort and policy, which emanated from Rome itself. Of this mission to the English remnant Cardinal Wiseman was the leader; and Mr. Ward has done well to group the various incidents in the struggle between insular conservatism and ultramontane ambitions around his name. In many ways Wiseman was well qualified for the task to which he set his hand. An Irishman by ancestry, born in Seville, trained for the priesthood in Rome after a few years of English schooling, he was thoroughly cosmopolitan in his sympathies. It was just this sense of largeness, of belonging to the world rather than to a proscribed sect in a single nation, that the old English Catholics needed, if they were to avail themselves of the new opportunities which were opening before them. But they were timid and suspicious. They feared to stir the waters of ancient strife. They looked with undisguised aversion upon some of the modern forms of devotion, which were regarded as Italian importations. Many of the Oxford converts, with their impetuous faith and their reckless indifference to Protestant prejudice, caused them grave searchings of heart. There was also, no doubt, some jealousy when they saw these new men, their superiors both in education and ability, advanced rapidly into positions of influence. They were people, says Mr. Ward, who "mixed little with their neighbours, and intermarried with each other. Entirely debarred from public life and from University education, and from general association with the society of their equals in English life, those who remained faithful to their religion necessarily followed more and more the merely agricultural and sporting pursuits of the country squire." When Wiseman came to England, in 1835, he says that "Catholics had just emerged from the catacombs." "Their shackles had been removed, but not the numbness and cramp which they had produced." It may well have appeared an herculean task, that of inspiring this scanty and inert remnant with a sense of its new privileges and opportunities, and fusing it into integral union with the life of the Church, to make it Catholic in fact as well as by name and tradition. The largeness of his success may be taken as some measure of Wiseman's gifts.

But it was a success, which was only won at the cost of much heart-burning and many misunderstandings. The chapters, which Mr. Ward devotes to this subject, are not only of great historical value, but they also contain many notes of warning and instruction for small communities of quiet and conservative traditions, when the summons comes to walk in unfamiliar paths and to embrace the duties of the new time. No doubt Wiseman was not always discreet in his judgment or conciliatory in his attitude. His biographer is too candid to conceal his want of tact and his lapses from good taste. We find our sympathies occasionally on the side of those whose scruples and timidity he failed to understand. But it was just his strength of will and consistency of purpose, the breadth of his ecclesiastical ambitions, and his freedom from a merely national view of the position and office of the Church, which enabled him to accomplish his task. The growth and influence of Roman Catholicism in England has been due in no small degree to the fact that he was Ultramontane and not Gallican in his sympathies.

We confess that it is Wiseman the Cardinal, rather than Wiseman the man, who interests us. We have a suspicion that Mr. Ward expected that this would be so; and he has been judicious enough to call his book by the dual title of "Life and Times." With Wiseman as the central figure, he has given us a most interesting survey of a great religious movement from a point of view which is unfamiliar to the ordinary reader. It is a work of permanent historical importance. We are sure, moreover, that if a more intimate and attractive portrait of the Cardinal could have been drawn, Mr. Ward's was the hand to do it. There are few books in modern biography so full of vitality as the two volumes which he has devoted to his father. Here and there, indeed, in the present work there are touches of a more revealing kind. It is the real soul of the man that speaks in a confession like this: "Many and many an hour have I passed alone, in bitter tears, on the loggia of the English College, when everyone was reposing in the afternoon, and I was fighting with subtle thoughts and venomous suggestions of a fiend-like infidelity which I durst not confide to anyone, for there was no one that could have sympathised with me." Elsewhere he speaks of "years of solitude, of desolation, . . . years of shattered nerves, dread often of instant insanity, consumptive weakness, of sleepless nights and weary days, and hours of tears which no one witnessed." How we should like to be admitted a little further into his confidence, to know more of this stormy life of the rebellious soul beneath the calm exterior of his impeccable Churchmanship. But it is only a momentary lifting of the veil. He remains shy, reserved, impenetrable; there was an element of the *homme incompris* about him even to his friends. He will be remembered by the religious movement with which he was so closely identified, rather than by anything distinctive about his personality. In leaving us with the impression that he belonged to the world of ecclesiastical statesmen rather than to the fellowship of the saints, we believe that his biographer has done no injustice to his memory.

W. H. DRUMMOND.

* "The Life and Times of Cardinal Wiseman." By Wilfrid Ward. London: Longmans, Green and Co. 1897. 2 vols. Price 24s.

SHORT NOTICES.

CANON OVERTON'S book on *The Anglican Revival* (in the Victorian Era Series) is instructive in a double sense, though still not so informing as could be desired. It is written *quâ* advocate, rather than *quâ* historian; a similar volume by an antagonist of Anglican claims would seem to be a necessity if the "Victorian Era" is to have justice done to it, and full justice would only be done by a third volume from the pen of an impartial student of the whole field. Dr. Overton has nothing to say of the Broad Church, which at any rate was once a power with which Anglicanism had to compete, still less does he betray any consciousness that further competitors have existed, and still exist, such as the non-sacerdotal evangelical churches, and the widely influential, but less organised group of writers and workers who are neither sacerdotal nor evangelical. The volume strikes one as having been written by one whose world is strictly bounded by the interests of "the Church"; and this fact, along with the serene confidence of the author in the tenability of the Anglican claims to antiquity and authority, is instructive enough to those who would learn the disposition of the Anglican mind. Within the limits indicated Dr. Overton's work is of great interest, notably the chapters on Oxford and the Tractarian movement, and his sketches of the leaders of that movement, as well as of other prominent Churchmen. A short section on Cambridge men, and a chapter upon Dean Hook and Bishop Wilberforce are added to this Oxford section; and a description of "The Hampden and Gorham Cases" completes the historical survey. There is, however, a useful and suggestive chapter on the relation of the movement to public worship; it is not the Anglican Church alone that owes a debt of gratitude to the writers and composers who wrought primarily in the interests of Anglicanism. (Blackie. Price 2s. 6d.)

IN a small volume entitled *Seven Puzzling Bible Books* Dr. Washington Gladden publishes some rather full popular discourses on Judges, Esther, Job, Ecclesiastes, The Song of Songs, Daniel, and Jonah. Accepting the general conclusions of modern criticism, the author presents them plainly to his readers, and frankly surrenders the non-natural views of Scripture which have prevailed so long. Some remarks on the function and limitations of "prophecy" are very well put. As may be expected, Dr. Gladden does not confine himself to mere literary criticism, but endeavours to show in what directions these pieces of Hebrew literature may be of service to thoughtful and discriminating people to-day. (James Clarke. Price 5s.)

SOME murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are fill'd
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

—R. C. Trench.

DOES GOD CARE? The second edition (revised) is now ready. One shilling. London: Elliot Stock, and all booksellers.

OBITUARY.

MR. WILLIAM BUTCHER.

THE members of our religious communion throughout the Western district will regret, with no common sorrow, the withdrawal from their midst of one who was, at once, so wise a friend, and so untiring and so faithful a fellow-helper in the cause of Liberal Christianity.

In his ninetieth year, with a rich record of service rendered to his fellow-men, followed by the deserved esteem of all who shared his intercourse, his friendship, or his faith; and after years of weakness, wherein his gentle patience set the seal upon his firmly-held religious hopes, he passed beautifully and painlessly into the final peace.

In laying this tribute of affectionate appreciation before his justly-honoured memory, it should be heartily acknowledged that whatever services he so effectually rendered to his religious home in Bristol, whatever the unstinted and ever-acceptable aid he gave, either by pecuniary help, or by advice, or by his willing, and faithful, and persuasive utterances in the pulpits of our scattered churches, all was, in the first place, due to the teaching of his life-long and his trusted friend, the Rev. J. Panton Ham; for, as his devoted adherent, Mr. Butcher came out with him from the orthodox communion, and was his faithful supporter until Mr. Ham left Bristol.

It was then that our good friend threw in his lot with the Lewin's Mead Congregation, and to those who came in contact with him he stood, ever, as one of the truest embodiments of the spirit of broad, but firm, and of progressive, yet ever reverent, religious faith. The trusted friend of such faithful men as William James and Samuel Martin, the future of Christianity was still to him ever bright with the hope of constant progress towards a faith as deep and sincere as it should be simple and rational.

In the erection of a second home for liberal religion in Bristol, at Oakfield-road, Mr. Butcher found, and consistently and generously evinced, the warmest satisfaction, and, to the end of his life, remained one of its pillars, remembering none the less his old religious home at Lewin's Mead.

Thirty-four years ago he entered the Committee of the Western Union, and from that time may be said to have commenced his wider influence, and his gratefully welcomed acquaintance among the widely-separated congregations in the Western counties. Amongst these, acceptable as he was wherever he went, he found no warmer welcome, rendered no more effective service than amongst the friends at Bridgwater, whose only regret was that he could not settle amongst them and become their minister altogether. On the decease of the late Mr. John Worsley, whose honoured name and services are, alike, in all the churches of the district, Mr. Butcher became the Treasurer of the Union, the duties of which office he discharged rather as pleasures to himself, until feeble health demanded their surrender into other hands.

He was firm, to the last gleam of consciousness, in the simple religious convictions which he had thoughtfully and sacredly embraced. But no man gave

heartier recognition than did he to the good word, or work, of every servant of One who was his Master and their's alike. No sect, no creed, imposed even a momentary limit to his brotherly charity of soul. The good and true of every Church were in his sight brethren honoured and beloved.

Never may his friends forget his wise love for the young around him, to whom he was wont to speak with sweet persuasiveness "of righteousness, temperance, and judgment to come;" whilst they, as they gathered about him, gladly surrendered themselves to the uplifting influence, not only of his teaching, but of his stainless example; and not a few of them are now fighting the good fight of faith and of integrity out on the great world's battlefield, with hearts the warmer and with consciences the quicker for his appeals to them on behalf of "the things that be of God." It may be truly said of him that his sincere and gentle and unpretentious life was in itself a sermon, and his memory will remain a sure and treasured testimony as to the encouragement and the help wherewith the devoted laymen in our churches can inspire and sustain the efforts of our ministers.

The funeral took place on February 5, at Arno's Vale Cemetery, Bristol, when the first part of the service was read by the Rev. C. D. Badland, M.A., of Oakfield-road Church, and the concluding portion by the Rev. A. N. Blatchford, B.A., who had been privileged to enjoy the friendship of the deceased for more than thirty years.

Mr. Blatchford, in his address, paid an eloquent tribute to the "sweet and pure and manly spirit" of their departed friend, whose good and useful life had been lived out so consistently and so blamelessly to its tranquil end. "All who knew him and shared his confidence, sought his advice, and asked his help were the better for this good soul's friendship." No heart was more loyal to the city he loved, and faithfully in his day, and according to his ability, he laboured for the city's real progress, and largely was he permitted to see the fruit of his labours. Around the graveside were many friends, including the Rev. H. Austin, Mr. Henry Riseley, Mr. C. Desprez, Mr. W. C. Watkins, Mr. Gayland, and Mr. Fry (on behalf of the Lewin's Mead Sunday-school teachers), and the workmen in the employ of the firm. The coffin was covered with beautiful wreaths.

HE that studieth revenge keepeth his own wounds green.—Bacon.

THE spiritual world is the world in which souls live, and from which they draw their nutriment, whether in the body or out of the body. It is the outflow of the life of God—His power, His thought, His love. The spiritual world is the world of reality and substance. . . . We have the privilege of living in the spiritual world now. We need not wait to get into the next stage of existence to begin to enter it. All the life we have here flows from that world into us. We live in it and of it here, just as the spirits that have passed out of the body do. All they have to support their souls with is the Divine life manifested to them through justice, loveliness, truth, charity, as those realities are offered to us through Nature and Society, and the Bible.—J. Starr King.

A MAN DEIFIED, IN OUR OWN TIMES.

SOME passages in Captain Trotter's "Life of John Nicholson" well illustrate the tendency to deify human beings, which seems so unreasonable to modern thought.

"At first the people of the district (Bannu, in India) regarded their new Hákim as a hard-hearted, self-willed tyrant. . . . But by degrees, as his self-abnegation, his wonderful feats of daring, the swift and stern justice which he meted out to all alike, became known, the impression gave way to a feeling of awe and admiration." A trans-border chief said of him, 'Nikalsain he is a man. There is not one in the hills who does not shiver when his name is mentioned.' In 1849 a certain Gosain, or Hindu devotee, discovered in the popular hero a new Avatár, or incarnation of the Brahmanic godhead, and began to preach the worship of his new god Nikalsain. Others of his brother Gosains embraced the new creed, and the sect of Nikalsainis became an historical fact. In one respect, at least, they differed from the votaries of any other creed—their only persecutor was the divinity whom they adored. Flogging and imprisonment were all the reward which Nicholson bestowed upon his intrusive worshippers. But they took their punishment like martyrs, and the more they suffered at his hands the louder would they chant their hymns in honour of the mighty Nikalsain. . . . In Harara, when they heard of his glorious death (at the siege of Delhi, during the Indian Mutiny), they came together to lament, and one of them stood forth and said there was no gain from living in a world that no longer held Nikalsain. So he committed suicide. Another said that was not the way to serve their great Guru; that if they ever hoped to see him again in a future state, and to please him while they lived, they must learn to worship Nikalsain's God. The rest applauded, and off started several of them to Peshawar, to the missionary there, and told him their desire."

It was undoubtedly the grandeur of his character, his justice, impartiality, and unselfishness which won over the love and worship of these wild frontiersmen. Lord Roberts in his recent work abundantly confirms this, writing of him as "the *beau idéal* of a soldier and a gentleman," and of "the workings of his grand, simple mind."

NOTE OF WARNING.—Applications for charitable aid are being made by an unworthy person to several leading Unitarians throughout the country. The authorities at Essex Hall will be able to give information if the begging letters are forwarded.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

THE CHILDREN'S COLUMN.

ST. PAUL in one place (1 Cor. ix. 9) asks whether God cares for oxen; and some people have, not very wisely, supposed that he meant the answer to be "No." But the apostle was a Jew, and every Jew was taught from a child to believe that God's tender mercies are over all His works (Ps. cxlv. 9); that He preserves both man and beast (Ps. xxxvi. 6); and that even lions and ravens, unloved by man, call to Him for food (Ps. civ. 21; cxlvii. 9; Job xxxviii. 41). One reason why Nineveh was to be spared was that in it there was much cattle (Jonah iv. 11), and one reason why the Sabbath was to be observed was that cattle also might have a day of rest (Exod. xx. 10). So much does God care for them that He is willing even to receive praise from them (Ps. cxlviii. 10).

A spirit of kindness to animals made itself felt in many of those little regulations about them which we find in the Jewish law. Calves and lambs were not to be taken away too soon from their mothers (Exod. xxii. 30); even an enemy's beast of burden, fallen under its load, was to be loosened and helped up (Exod. xxiii. 5). There is a delicately thoughtful little prohibition (thing-you-mustn't-do) in Exod. xxiii. 19 (afterwards twice repeated), and another in Lev. xxii. 28. The old bird was not to be taken with her young (Deut. xxii. 6). In this same Book (xxv. 4) the rule is given about not muzzling the ox when he is walking round the threshing-floor, treading out the corn. Even if it meant a little loss of time, his comfort and liberty were to be thought of. Moreover, an ox and an ass, so unequal in their strength, were not to be yoked together in their work (Deut. xxii. 10).

All these orders are gathered up in a later Book into one great maxim, which you must learn carefully, for it is often wrongly quoted (Prov. xii. 10). I think I would write it out to be quite sure of it.

Here is a pretty little story, all in a single verse (Gen. xxiv. 14). Abraham's servant goes to seek a wife for Isaac, and he says to himself, I will ask one of these girls I see coming down to the well to let me drink from her pitcher, and if she says, Yes, and I will draw water for your camels also, I think she will make a good wife for my master's son. That was not a bad way of testing a womanly heart.

Dogs, I am sorry to say, are nearly always mentioned in Scripture with dislike and contempt, but then in the East they have never been friends and companions of man as with us. From Job xxx. 1 it would seem that they were sometimes used for protecting flocks. It was part of the misery of Lazarus that he had not strength enough to keep the unclean animals away (Luke xvi. 21); but, on the other hand, it is pleasant to read in the Book of Tobit how the son of the house, leaving home, took his dog with him (v. 16).

The cat was a great favourite with the Egyptians, but seems to have been unknown to the Hebrews; the coney (not a burrowing animal like our rabbit, though of the same size) is mentioned as one of the "four little things upon the earth, which are exceeding wise" (Ps. civ. 18; Prov. xxx. 24-26); the fox in the Bible is very much what he is in the pages of

Æsop and in our own nursery-rhymes (Ezek. xiii. 4; Luke xiii. 32).

Talking of animals in books, have you ever thought what blanks there would be if birds and beasts were to disappear, first from story-books and toy-cupboards, then from pictures on the walls, then from yard and stable, road and field, hedge-row and copse, hill-side and open down? How much of human happiness would be gone! And here let me give you a little hint. When I read children's essays sometimes I find a great deal said about the use which man makes of their strength and cleverness, and of the various uses which he makes of different parts of their poor bodies when they are dead. Jesus Christ, in his parables, bids us think rather of the beauty and mystery of their lives, of the lessons which they teach us, of their partnership with us in joy and sorrow, service and praise. They have a great deal to do with the making of our happiness and the moulding of our characters, and we in turn have it in our power to make them both happy and good. One of the saddest things in cruelty to animals is that it demoralises them, spoils their characters, brings out bad qualities (if it does not produce them), causes them to lose their self-respect and to think meanly of themselves. Never forget, dear children, that God's creatures are our poor relations, often stronger and sometimes more beautiful, breathing the same air, eating the same food, dying of the same diseases, lying in the same grave; warm-blooded, and therefore sensitive to pain, warm-hearted, and therefore sensible of kindness; nearly human in their affections and reasoning powers, and more than human in their fewer failures.

One more text: "They brought him to Jesus"—not a lame man, nor a blind man, nor a paralytic, nor a little child to be blessed, nor a Greek to be taught. Whom then? It was one whom they would not have dared to bring if he had been over-driven or over-laden, ill-treated or ill-fed. You will find the answer in Luke xix. 30.

E. P. B.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Paroles d'un Libre-Croyant. By Jean Réville (Librairie Fischbacher), 33, Rue de Seine.

The Chastisement of Mansour. By Hector France. 6s. (C. Carrington: Paris.)

Life of Luther. By J. Köshlin. 3s. 6d. (Longmans.)

Progress in Women's Education. Edited by the Countess of Warwick. 6s. (Longmans.)

The Church's Opportunity. By the Rev. M. Crofton. (Elliot Stock.)

The New Quest. By A. Rotherham. 6s. (David Nutt.)

The Bible; for Home and School. 1s. (Clarke and Co.)

Bible Illustrations. Compiled by E. S. (Carter and Co.)

London Charities. Edited by John Lane 1s. 6d. (Chatto and Windus.)

TO CORRESPONDENTS.—Letters received from E. A. D., H. M. D., B. H., H. McK. J. N., R. P., W. P.

The Inquirer.

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LONDON, FEBRUARY 12, 1898.

"IN ALL THINGS CHARITY."

In an article on "Our Free Churches" in THE INQUIRER of January 8, we spoke of the difficulty that arises from the current use of the name Unitarian as applied to those churches. "To the logical mind it is intolerable that a Free Church, undogmatic in its fundamental principle, should be called by a name which, on the face of it, appears essentially dogmatic." But in spite of this difficulty, and the continued failure to agree as to what our name ought to be, we pleaded that "we are yet one people, and may surely be united in a humble and strenuous faithfulness of actual religious life."

Our friend, the Rev. E. I. FRIPP, seems to be of a different opinion, and to be eager at any cost to drive a logical ploughshare through our union. He has now finished a series of papers in the *Seedsower*, in which he has been telling us for the last four months that there are two inconsistent and antagonistic tendencies at work in our churches, and that the one must be asserted, to the complete exclusion of the other. Of these two tendencies one is traced back to the early days of Nonconformity, and to RICHARD BAXTER as its ideal of the catholic inclusiveness of an undogmatic Christian; the other is said to have had its origin in JOSEPH PRIESTLEY, as the first great name in a line of aggressive Unitarians, who have forgotten the old maxim of "religion before doctrine," and have been the bane of the churches because of their sectarian dogmatism. For the last hundred years, according to Mr. FRIPP, "the most active element in our midst has been, not the old religious impulse, but the modern doctrinal zeal." And

this has led, in his view, to a lamentable dearth of religious life, from which we can only escape by a complete and consistent return to the ideal of undogmatic, catholic fellowship in the Church.

We do not propose in this article to examine Mr. FRIPP's papers. We have been astonished at the bold inaccuracy of many of his statements, both as to past history and the present condition of our churches, and we have been pained by more than one expression, referring to those who hold a different opinion from the writer, which seem to us altogether to overstep the limits not only of fair argument but of Christian courtesy. But we recognise the zeal, which, if it is not with discretion, is perfectly sincere in its purpose of good; and we wish to show that the practical difficulty in our body is not altogether such as Mr. FRIPP has presented it.

We are entirely at one with Mr. FRIPP in desiring that our churches should be drawn together in one strong Union of Free Catholic Churches—churches founded, as most of ours are, on open trusts, held simply for the worship of God, and open always to the incoming of new truth. We desire also that it should never be forgotten that the one great end for which a church exists is *religion*, the life with God, and that true and vigorous thinking is only a part of religion, so that sincere conviction in matters of doctrine is not the end, but only a means, though a very essential means, of healthy religious life.

But when Mr. FRIPP turns to our churches, which many of them at present are known as Unitarian Churches, we can no longer follow him. It is here that, in our opinion (though not here alone), he fails to be just, and to realise the actual conditions of religious life among our people. Mr. FRIPP says that a Unitarian Church which "declares its interest in men's opinions rather than in themselves, and its anxiety to convert them to correct thinking rather than to godly living," is inherently feeble and doomed, and that "no amount of theological zeal can make it live." That may be perfectly true, and is a salutary warning to theological zealots, but the description does not answer to those churches with which we are acquainted, which bear the Unitarian name.

They are, on the contrary, churches which have been founded because the members desired above all things religion, because they hungered for fellowship in worship, from which in all neighbouring churches they were shut out by conscientious conviction. They have not been founded to *Unitarianise* the world, but to give to Unitarians, and to all others who may be drawn into such fellowship, the opportunity for united worship in a Free Church. Thus they are founded distinctly on open trusts, as undogmatic churches. The kind of appeal they make may be illustrated by the following extract from

a minister's open letter to the people of his neighbourhood:—

One word as to the constitution of our Church. It is founded on the undogmatic principle, as a Free Church. It is pledged only to God and the humble service that His worshippers may render. What is asked of members is not adhesion to any special form of doctrine, or confession of any one form of religious experience, but simply that they shall desire to be together for the worship of God, with openness to all truth, and for fellowship in religious life. The name Unitarian, at present attached to the Church, indicates the character of the teaching now prevalent in it. The minister is a Unitarian, and earnestly affirms that the Gospel of Christ is most truly interpreted in the light of his absolute humanity, and that to be a Christian is simply to follow Christ. He urges that religion must be a matter of actual experience, of life in the world as it is, but life with God. And the appeal to all who come into the Church is not that they shall accept on authority any doctrines concerning God and Christ, but that they shall join with their brethren in the earnest spirit of worship, and with an understanding heart and steadfast purpose in well-doing, arrive at their own convictions of divine truth.

Thus we have an open fellowship for all who will come in. Our security is in God alone, and the self-evidencing power of His truth. The Church can live only as its members are faithful to Him, steadfast in doing the Father's will, and in loyal brotherhood.

Whether it is wise to call such a church by the Unitarian name is an open question. The prevailing motive, where it is done, is, we believe, a desire that there shall be no mistake as to the character of the teaching given in the church; but others prefer simply the name Free, or a merely local designation. What we wish very strongly to urge is that there is a common life in these churches, whatever name they bear, and that it is a life of true religious earnestness, and not merely of theological zeal. And our aim ought to be not to separate, but more strongly to unite, not by outward organisation, but by a truer spirit of fellowship, of charity, and renewed devotion to a common service.

Whatever else we may be, we are an undogmatic people. It is impossible as the world is to-day for all Christians to be gathered into one outward fellowship. Dogmatic creeds and exclusive hierarchies forbid. But, for ourselves, we can be true to a Catholic Fellowship, as far as possible in our actual congregations, and with a genuine charity even towards the dogmatists—being always ready to join in fellowship with those who will join with us.

The difficulty in our body does not appear to us to be an ecclesiastical one. We are not even afraid of the "gross and unwarranted interference" of that "dangerous ecclesiastical power" which to Mr. FRIPP seems to stand in the way of our religious progress. What is needed is simply that we should be more true to our ideal of religious life, more devoted in genuine worship and unselfish service. And, for the rest, that we should try to see things as they are,—but, above all, with charity.

SATIRE is a greater enemy to friendship than is anger.—Henry Attwell.

SABATIER'S PHILOSOPHY OF RELIGION.*—III.

DEAN SABATIER'S view of the relation of Religion to Dogma is highly interesting as well as original, but we are not prepared to accept it in its entirety. In every positive religion there is an internal and an external element, a soul and a body. The soul of religion is "the inward piety, the movement of adoration and of prayer, the divine sensibility of the heart." The body of religion consists of the exterior forms—the rites and dogmas, institutions and codes. Dogmas are generated by religious feeling, and are essential to the life and growth of religion. The distinctive feature in M. Sabatier's treatment of this subject is that dogmas are, in his view, not only changeable and progressive, but are in their very nature simply *symbolical*, and, therefore, intrinsically inadequate to express the ultimate nature of spiritual reality.

Our author's attitude on this question is evidently due to the influence upon his thought of Kant's restriction of theological insight to the *moral* or practical reason, and of that philosopher's consequent agnosticism in reference to all attempts to rationally apprehend God and ultimate reality. Hence, there runs all through M. Sabatier's volume a view of religion which is essentially one-sided, though, no doubt, the element which he singles out and emphasises is the most vital and essential element in all the ripest forms of religious experience. In making religion so exclusively an affair of the heart, he does injustice, we think, to the fact that the Eternal reveals Himself not only in the conscience and in the experience of spiritual communion between Himself and the human soul, but also in those rational and æsthetic features of our inner life in virtue of which we rise above our finite individualities, and partake, in a measure, of the universal nature of the indwelling God. We agree with M. Sabatier that no genuine religion can be wholly devoid of this element of pious communion between the worshipper and God, but, nevertheless, it appears clear to us that there are many forms of real but imperfect religion, which spring primarily from either the rational, the æsthetic, or the purely ethical side of our nature, and in which the sense of personal communion with God is felt in a very faint and inconspicuous form. This same tendency in M. Sabatier's mind to deny all ultimate validity to rational insight also leads him, we cannot but think, to seriously underestimate the value of the service which what he calls "Rationalism" has achieved in the cause of Religion. But we will treat further of this presently, after we have examined his conception of the simply symbolical worth of dogmas.

The error, he says, of that form of religious knowledge called *Orthodoxy* is that of forgetting the historically and psychologically conditioned character of all doctrines, and of desiring to raise into the absolute that which is born in time, and which must necessarily modify itself in order to live in time. Impotent to arrest the current of ideas and the movement of minds, it can only establish its rule by political measures—by decisions of popes or synods, trials for heresy,

dogmatic tribunals. Orthodoxy has lost the sense of the *symbolical* character of Confessions of Faith, which, however, it still names symbols. Its misfortune and its failing is to be anti-historical.

This, of course, is admirable; the only point in it to which we are inclined to take exception is the important word "symbolical." We are quite ready to admit that all dogmas, such as our conception of the Supreme Being, are most imperfect and inadequate expressions of the reality, but we are not at present prepared to assert that no element in these doctrinal or philosophical conceptions of ours corresponds with and rests on real insight into the absolute nature of God. To say that all our theological ideas are merely symbolical is to deny the possibility of any rational intercommunion between God and the human soul. "There are symbols," writes M. Sabatier, "such as that of the Heavenly Father, the Kingdom of God, &c., so intimately bound up with our religious life that we cannot conceive them as disappearing so long as the religious life of humanity exists." Just so: but why will the conception of God as the Heavenly Father thus persist? Is it not because it is one of those expressions which are felt to be truly descriptive, however imperfectly, of real features in the essential nature of God? This conception of the Supreme Being is so satisfying, because it expresses both the *philosophical* insight into God as the immanent principle of Love which inspires all high behaviour and the noblest ideals, and also the specially *religious* insight—the full significance of which first appears in history in the character and teachings of Jesus—that this principle of Love is but the living manifestation of a Divine Presence within us, who is responsive to, and in personal sympathy with, the prayers and aspirations of the individual soul. From some expressions in M. Sabatier's book we should infer that in calling our ideas of God "symbolical" he really means no more than that our knowledge is limited to "God as He is related to us," as He reveals Himself, that is, in our ideals and our religious experience; and that, as Professor A. Seth contends in his recent "Two Lectures on Theism," we cannot know the inner life of God, the *subjective* side of His being, or, as the German philosophers put it, "what He is *for Himself*." Now it is perfectly true that in speaking of God as "the Heavenly Father" we do imply that God's inner life is, in a measure, known to us through its analogy with our own inner life. But surely this analogy is not entirely misleading; for the very fact of the existence of interpersonal relations between God and the religious soul is, in a measure, a confirmation and justification of Lotze's contention that Personality, which in the case of the finite and dependent soul is necessarily limited and incomplete, finds its perfect realisation in the self-existent and eternal being of God. For these reasons, then, we are compelled to partially dissent from M. Sabatier's view on this matter, and to regard religious dogmas as imperfect and inadequate, indeed, to their objects, but, nevertheless, as expressing some valid glimpses into the true nature of spiritual realities, and, therefore, as possessing more than a merely symbolical value.

We have seen how justly and forcibly M. Sabatier exposes the fundamental error of Orthodoxy, and we will now direct our

attention to what he has to say about the antithesis of Orthodoxy—namely, Rationalism:—

The error of *Rationalism*, at once the brother and the enemy of orthodoxy, is of the same nature, but it is produced in an opposite sense. It does not lose sight of the imperfect and precarious character of traditional dogmas and symbols; it exaggerates it, but it loses sight of their specifically religious contents. Orthodoxy is mistaken as to the nature of the body of religion; rationalism as to the nature of its soul. Beneath the old traditional ideas it seeks for other ideas, moral or rational ideas, freer from sensible elements, and less contradictory, which it mistakes for the essence of religion. It replaces dogmas by other dogmas which it believes to be more simple, and which it regards as absolute truth. But in giving to religion a rational or doctrinal content, it empties it of its real content, of specific religious experience; it kills faith, which no longer having an object of its own, no longer has a *raison d'être*. It has less liking than orthodoxy for symbolism and for religious creations; it is radically impossible for it to comprehend, and consequently to interpret them. The chief vice and the misfortune of rationalism is to be anti-religious.

Some of our readers will probably feel, as we do, that there exists a striking family likeness between the so-called rationalists stigmatised above and our unfortunate selves. But the quotation at once suggests the question why the student "who seeks beneath the old traditional ideas for other less contradictory moral or rational ideas," should be assumed by M. Sabatier to be a man who lays little store by "specific religious experience." We venture to say that most of the writers in recent times who have taken the lead in replacing traditional ideas, whether in the sphere of Biblical criticism and exegesis or in the sphere of religious philosophy, by more rational and moral ideas, have been precisely the men who have been most inclined to fall back on first-hand religious experience as the sure basis of theological truth. Where, for example, can we find distinct recognition of the all-important nature of specific religious experience than in Dr. Martineau's exposition of the true "Seat of Authority in Religion?" The secret of the matter appears to be that M. Sabatier entertains considerable distrust of independent explorers in this region, of thinkers, that is, who unnecessarily, as he supposes, dissociate themselves from the established Christian organisations with which they are ancestrally connected, and thus show that they are defective in the important "historic sense" of spiritual continuity.

There is, no doubt, some degree of truth in his contention that, though the root of religious dogmas is experience, yet *isolated experiences* do not afford the surest basis for religious knowledge, and that we need to grasp "the individual life in its continuity and the life of society in its historical development." It may well be admitted that men who do not feel and cherish a vivid consciousness of personal community in the continuous conquests of the Christian faith and of the Christian moral ideal in its grand historic progress from its germinal point in the personal religious experience of the Galilean prophet are not the persons who are most favourably conditioned for attaining the clearest and deepest theological insight; but, nevertheless, it is self-evident that even the rationalists who have felt least drawn to organic union with existing Christian churches, and have sought for

* Outlines of a Philosophy of Religion based on Psychology and History, by Auguste Sabatier, Dean of the Faculty of Protestant Theology, Paris. Translated by the Rev. T. A. Seed. Hodder and Stoughton. 1897. Price 7s. 6d.

light mainly in their own isolated spiritual experiences and in the exercise of their own reason, have done immense service to the cause of true religion in freeing the spirit of the Christian faith from the narrowing and distorting effects of historical error and time-honoured superstition. On this question we feel ourselves in heartiest accord with M. Jean Réville, who, at the close of a most warmly appreciative notice of M. Sabatier's work, in the current number of the *Revue de l'Histoire des Religions*, write as follows:—

While M. Sabatier traces back to one unique cause the origin of religion, I should be inclined to speak of multiple and complex causes; and where he shows himself so severe towards those poor Rationalists who have often been lacking in the historic sense, I claim for a good number among them the great merit of having prepared the way for a conception truly human and truly historic of the essence of Christianity and of its evolution, by criticising the orthodox tradition and pointing out its contradictions and its historical errors. I firmly believe that, had it not been for the previous labours of these Rationalists, such a treatise as M. Sabatier's could never have been penned.

We had quite expected to be able to finish this week our account of this remarkable work, the wonderful success of which shows conclusively how rapidly and widely sympathy with our view of the real essence of Christianity is permeating cultured thought throughout Europe; but there still remains unnoticed Dean Sabatier's interesting estimate of the theory of Evolution, and of its relation to Prayer, Miracle, Inspiration and Revelation, which points we will treat of next week in a short concluding paper.

CHARLES B. UPTON.

THEORIES OF INSPIRATION.

AGOBARD, Bishop of Lyons, in the ninth century, deserves to be remembered for having protested against the absurdities of a too rigid theory of inspiration, as the School of Antioch, led by Theodore of Mopsuestia (393-428 A.D.), had already done, by inculcating the progressive nature of Divine revelation. Abelard, in the twelfth century, even ventured to assert that the prophets sometimes made mistakes. Though Luther admits no authority in matters of faith other than that of the Scriptures, he feels himself free to disparage some parts in order to exalt others. It is sometimes erroneously stated that he questioned the authenticity of St. James' epistle; what he really did was not this, but to describe it as an epistle of straw compared with certain other parts of the New Testament. In fact he recognised degrees of inspiration and of value in the Sacred Library, nor does he hesitate to acknowledge a palpable error in some matter of detail, as in Stephen's speech (Acts vii.). The Gospel of God's grace is, with him, the central truth of "God's Word," whether spoken or written, and its authority is proved by a verifying faculty within the soul. All the rest is subordinate to that, and of inferior weight. Calvin, too, rests the authority of the Bible on the testimony of the Holy Spirit within us, not on any decision of the Church. He is not concerned to reconcile small discrepancies.

The English and Scotch Puritans and Presbyterians of the seventeenth century and their coadjutors on the Continent are

responsible for much of that worship of the letter which so long hampered the progress of rational religion. Not to Luther or Calvin, but to Calovius (1612-1686) must be attributed the extreme theory of plenary inspiration—namely, that every part of Scripture was divinely suggested. Verbal inspiration naturally followed as a legitimate corollary, including grammatical forms, and even the vowel points of the Hebrew text! The "Word of God" was regarded as identical with the Bible, which was treated as an armoury of texts to be indiscriminately and variously used for proving "truth" and confuting "error." The consequence was that the meaning of the plainest passages was tortured and perverted by bias and prepossession to support any and every extravagance, so that the sarcastic epigram of Werenfels was well deserved—

Hic liber est, in quo quisque sua dogmata querit,

Invenit et iterum dogmata quisque sua.

Which may be roughly Englished:—

Here all alike for their pet dogmas look,
And all alike too find them in this book.

The science of hermeneutics, or Biblical interpretation, was no science at all before the Holy Scriptures were brought down from an impossible pedestal which placed them above criticism and common sense. What with the infallibility of patristic and traditional exegesis on the one hand, and the equal absurdities of "private judgment" on the other,* there was no room for calm inquiry. Origen had taught a threefold, and Augustine a fourfold, sense of Scripture; some of the schoolmen went so far as to maintain seven or eight senses of the same passage! The convenient canon of interpretation that the Bible is always accordant with the *regula fidei*, or rule of faith—i.e., orthodox tradition—was succeeded in Protestant circles by the no less arbitrary postulate that no part of Holy Writ can conflict with any other. Such restraints upon rational methods of arriving at the real meaning of an author were fatal to ordinary intelligence, and only served to foster the chicanery of self-blinded bigots. In spite, however, of the trend of Presbyterian traditions, Richard Baxter could see signs of imperfection in the Bible, and to deny them seemed to him to "tempt men to infidelity." In the eighteenth century a distinction began to be drawn by liberal divines between the Word of God as contained in the Scriptures, and as identical with the whole of them, a distinction unknown to the earlier Confessions and Articles of Belief. Töllner, who died in 1774, maintained that there are some parts of the Bible, such as historical narratives, which make no part of Divine revelation, and, on the other hand, that God's Word is not confined to the covers of any book, though in Sacred Scripture we possess it in its best and clearest form. Coleridge, in his "Confessions of an Inquiring Spirit," propounded a verifiable test of inspiration—"Whatever finds me

* The right of private judgment, in any defensible sense, does not mean that every ignorant man is free to expound the Bible as he thinks fit. The dictum is a protest not against scholarship but against stagnation and obscurantism. A spiritual minded man is needed to enter into the spirit of Jesus or of Paul; a student of language, literature, and history to elucidate the text. We consult a medical expert when we are sick, and take counsel's opinion before we go to law, exercising the right of private judgment in choosing one whom we can trust.

bears witness for itself that it has proceeded from a Holy Spirit." This furnishes a foundation broad enough indeed to support all utterances from every quarter which probe the conscience and elevate the soul, yet too narrow for the omnivorous bibliolatry that swallows every word of both Testaments as particles of the bread of Heaven, the staff of spiritual life. Human beings cannot be saved by muttering charms or "reading chapters," any more than they can be insured against liability to mistakes by abject submission to any outward authority. God's way of teaching us is not to present undiluted truth to our lips; we have to use our own faculties of reason and conscience; and if we go astray in matters which it is impossible for mortals to know, or which it is beyond our capacity duly to explore, the loss will not be great, if only we have grasped enough of moral and spiritual truth to form the seed of a divine life. "To all who follow their reason in the interpretation of the Scriptures," said Lord Falkland, "God will either give his grace for assistance to find the truth, or his pardon if they miss it."

R. BRUCE BOSWELL.

CANON GORE'S "EPHESIANS."*

OF the many problems which occupy the attention of the Christian Church at the present time none is more pressing than that which may be expressed in the question, How shall we make the moral meaning of church membership better understood? All the churches are aware of the problem, but it may safely be said that none of them feel it more acutely or need more urgently assistance in its solution than those which are based upon the voluntary principle. With them material necessities tend inevitably to obscure moral implications. Where ability to contribute to the funds is the sole explicit qualification for membership, and the catechumen may at any time close his period of probation by payment of a subscription, it must always be difficult to keep at their proper level the higher obligations of societies founded for religious ends. We are far from saying that the difficulty is not frequently overcome, we merely indicate its existence.

A church may be regarded ideally upon two sides. Internally, it is an association of individuals who band themselves together for mutual help in their endeavours to cultivate the Christian graces, and thus participate in a corporate life consecrated to God. Externally, it is an effective instrument for recommending to the life of the world that sense of corporate unity of which it is itself an embodiment. A better understanding of what church membership involves is thus denied in the interest both of the several societies and of mankind at large. It is the growth of the spirit of corporate unity that the world needs above all things for the healing of its pains. But neither arguments in explanation that brotherhood is a rational state, nor practical exhortations, avail very much. Men require instruction on this theme, but the instruction most valuable for the purpose will come, not by way of descriptions, but by way of object lessons. They need living

* St. Paul's Epistle to the Ephesians. A Practical Exposition. By Charles Gore, M.A., Canon of Westminster. London: John Murray. Price 3s. 6d.

pictures of brotherhood, and these it is the proper function of the Christian Church to create and supply. Brotherhood must be presented locally that it may be realised universally; if we are to end by honouring all men we must begin by loving the brotherhood.

We must, however, beware of interpreting "the brotherhood" here spoken of too locally. The single church must indeed forget its independence, or rather realise that no such independence exists. "The Brotherhood" is the great catholic society of Christendom; it is that society which is so superbly delineated in tones of lyrical exaltation by the writer of the Epistle to the Ephesians. Church membership is membership in the sense of that great utterance. He who enters upon membership, be it only where two or three are met together, begins to participate in a corporate life that "he may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly framed together . . . maketh increase of the body unto the edifying of itself in love." It is along this path we shall do well to travel if we seek an answer to our question, "How shall we make the moral meaning of church membership better understood?"

These observations have been suggested by Canon Gore's new volume, in the course of which he formulates the above question, and frequently returns to it. His main purpose, no doubt, is to impress the lessons of the epistle upon members of his own communion, but the service which he renders the Church of England passes beyond its borders and reaches the members of that larger unity—the Church in England. The following passages may be quoted in illustration:—

"How are we to revive this great and manifold ideal of what the Church means? It is by meditating upon it till St. Paul's conceptions — and not any lower or narrower ones, Roman or Anglican or Nonconformist — become vivid to our minds. Then, knowing what we aim at restoring, we shall seek, in each parish and ecclesiastical centre, to concentrate almost more than to extend the Church, to give it spiritual, moral and social reality, rather than to multiply a membership which means little. For, if men can understand the meaning of the Church, as the city of God, the family of God, the sanctuary of God, in the world, there is little fear that whatever is good in humanity will fail of allegiance to her" (p. 120).

"The world cries out for brotherhood. We are perpetually explaining that brotherhood can only become actual, in the long run, where men know themselves to be, and in fact are, sons of God. We are continually pointing out that external legislative social reforms can only effect good where there exists, to respond to them and, to use them, some strength and purity of inward character: that outward reforms without moral redemption would effect evil rather than good. All this is true and it is necessary to explain it. But the convincing demonstration begins at that point where Christianity makes man feel, and see in fact, that it contains in itself the remedy for social evils, because it has the spirit of love; where the Church is so actually presented as that men should feel and know that this is a true human brotherhood. It is the social, human, brotherly power of the Church which is

what is at the present moment best calculated to win the consciences and convince the intellects of men" (p. 137).

The book, like its admirable predecessor, "The Sermon on the Mount," is a practical exposition. It is written in the interest "of such readers as are intelligent indeed, but neither are, nor hope to become, critical scholars." New Testament scholarship is always receiving abundant aids from many quarters, but practical interpretation of the New Testament, suited to the moral needs of the plain man labouring under the pressure of modern life is in a less favourable position. Few people sufficiently understand how little critical difficulties need interfere with the practical religious use of Scripture. Canon Gore's volume, therefore, which, it may be mentioned, contains some 250 pages of large type, supplies a very great want and cannot be too highly appreciated. It is valuable throughout for its insight and suggestiveness and a certain devout enthusiasm which is in perfect keeping with the spirit of the great epistle.

In the preface of the former volume the author expressed his intention to give similar expositions of the Epistle to the Romans and the Epistles of St. John. We shall await the redemption of that promise with lively interest.

AMBROSE BENNETT.

FRIENDSHIP.*

FOR all those who have been privileged to enjoy the friendship which binds the soul of one man to another in a union of a special and unique character, this admirable book will be invaluable. It discourses on the Miracle of Friendship, how it can be cultivated, what fruits it will produce. It tells us how the friend is to be chosen. It deals sympathetically with the eclipse of friendship by death, and the wreck of friendship by misunderstanding, and the renewing of friendship. It admits the limitations of friendship, but shows how they pave the way for the higher friendship with God. All that needs to be said on the subject is said, and well said.

If, in what follows, we venture to ask whether the friendship of two persons is not a little overdrawn, it is a criticism which applies to all essays on the same subject.

In considering the subject of friendship, it may be well at the outset to remember that there are friends and friends. In other words, we use the word in at least three senses. In the first place there is the friend *par excellence*, the being between whom and ourself there is a unique bond of sympathy and affection. Such a tie must have bound Cicero to his friend Scipio when he said, "Indeed, of all things which fortune and nature have allotted to me, I have nothing which I can compare with the friendship of Scipio." Such was the tie which knit the souls of David and Jonathan. Friendship of this sort has been defined as one soul in two bodies.

Then, again, there is the idea of comradeship, in which the bond of reunion is an *esprit de corps* which binds many souls into one brotherhood. "The finest feature of Rudyard Kipling's work (and it is a constant feature of it) is the comradeship between commonplace soldiers

of no high moral or spiritual attainment, and yet it is the strongest force of their lives, and on occasion makes heroes of them" (p. 15).

In the third place, there is the bond of friendliness which binds together neighbours and acquaintances, although they are not closely united to one another. The word friendship is derived from a word signifying "to love," and love is declared to be the bond of friendship. But if so, friendship may be world-wide. "The whole human family," says Emerson in his essay on friendship, "is bathed with an element of love, like a fine ether. How many persons we meet in houses whom we scarcely speak to, whom yet we honour and who honour us. How many we see in the street, or sit with in the church, whom, though silently, we rejoice to be with."

Surely it is not a degradation of the word "friendship" to apply it to these three so different relationships. All that can be said of the friendship of one human being for another, is true more or less of other kinds of friendship; for in all there may be a mutual sympathy and service.

It seems to me that writers on Friendship have somewhat unduly exalted the tie which binds one human soul in an especial way with another.

"Aristotle defines friendship as one soul abiding in two bodies. There is no explaining such a relationship, but there is no denying it" (p. 14). Shall we then, say that, on the most elementary principles of arithmetic, that leaves only half a soul to each man? Well, that is precisely what Montaigne does say, for when he lost his friend he declared, "I am now no more than half a man, and have but half a being" (p. 11). And yet our author says:—"Each partner is, after all, a distinct individual, with a personal responsibility which none can take from him, and with an individual bias of mind and heart which can never be left out of account" (p. 168). "It is not identity which is the aim and the glory of friendship, but unity in the midst of difference" (p. 169).

There is a great deal said about the friendship of two persons which implies that it must be mutual. "The very first principle of friendship is that it is a mutual thing; as among spiritual equals, and, therefore, it claims reciprocity, mutual confidence, and faithfulness" (p. 34). And yet our author frankly admits that "The great difficulty in this whole subject is that the relationship of friendship should be often so one-sided" (p. 19). But what then? "The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served" (p. 20). And to the same effect, Emerson says:—"Why should I cumber myself with regrets that the receiver is not more capacious? It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet." But he who acts on this principle is surely a friend. What, then, becomes of the assertion that friendship is a mutual relation between spiritual equals? The influence of this dual friendship is apt to be over-stated in matters intellectual. "We must have been struck with the brilliancy of our own conversation and the profundity of our own thoughts, when we shared them with one with whom we were in sympathy at the time. The brilliancy was not ours, it

* "Friendship." By Hugh Black, M.A. Hodder and Stoughton. Price 2s. 6d.

was the reflex action which was the result of the communion" (p. 61). And Emerson says that the brilliancy of the conversation is only possible when two are conversing together. A third speaker spoils it all. Some of us who have never been particularly struck with the brilliancy of our own conversation can only marvel at statements like these.

Too much is attributed to the influence of dual friendship in the development of the affections. "The divine meaning of a true friendship is that it is often the first unveiling of the secret of love" (p. 13). But surely the man or woman is to be pitied if the secret of love has not been unveiled by the love of father and mother, of brother and sister, of relation and acquaintance. It is true that Lord Bacon tells us that there were princes that had wives, sons, nephews; and yet all these could not supply the comfort of friendship." But our author, in explaining why the friendship of two persons does not occupy the position it did in olden times, says:—"Marriage, in more cases now than ever before, supplies the need of friendship. Men and women are nearer in intellectual pursuits and in common tastes than they have ever been, and can be in a truer sense companions" (p. 6).

It is implied that dual friendship never exaggerates. It is not blinded by affection; on the contrary, such affection alone can make it see.

"The world thinks that we idealise our friend, and tells us that love is proverbially blind. Not so; it is only love that sees and thus can win 'the secret of a weed's plain heart'" (p. 19). "What splendid monuments to friendship we possess in Milton's 'Lycidas' and Tennyson's 'In Memoriam'" (p. 14). But are these monuments absolutely true? In *Literature*, January 15, may be found an answer to this question. Arthur Hallam and Edward King are represented as having a conversation in the Elysian Fields, in which they discuss the question whether they were worthy of the praise accorded to them by Tennyson and Milton—"Young Lycidas is dead . . . and hath not left his peer!" And it is Milton who writes this. Hallam himself admits that his "ashes were not worthy of the urn." of "In Memoriam"; and they end in congratulating themselves on their early deaths. "We are far more assured of immortality than if we had lived."

We have also to consider the danger of possessing a friend like honest Iago, who is admitted to our inmost confidence only to work our ruin, or it may be like the scandalmonger, who flatters us to our face and takes away our character behind our backs. Of such a one, as our author reminds us, Thackeray says:—"An acquaintance, grilled, scored, devilled, and served with mustard and cayenne pepper, excites the appetite; whereas a slice of cold friend, with currant jelly, is but a sickly unrelishing diet."

It is contended that the cultivation of the friendship of two persons, so far as it succeeds, educates us for a higher friendship; so far as it fails, through inevitable limitations, it prepares a void in the yearning soul which can only be filled by friendship with God through Christ, or with Christ as God.

What if this friend happen to be God?

Doubtless, this higher friendship with a

brother man, if cultivated in its ideal perfection, would lead us to Christ and to God. But, surely, the same may be said for the man who looks with kindly eye on all around him; whose father and mother were once his best friends; who desire to be a friend to his children; who looks with genial sympathy upon his neighbour; who is the hearty and trusty comrade; who stands by his comrade in affliction—aye, in the hour of shameful disgrace; who is always ready to rejoice with those who rejoice, and to weep with those who weep; who is quick to pity and no less quick to help. Such a one, though he has never been to another what Jonathan was to David, may yet claim to be the friend of man, the friend of Christ, and—if child were not so much more appropriate a term—the friend of God. C. C. Coe.

PROVINCIAL LETTER.

NORTH MIDLAND DISTRICT.

LOOKING over the Provincial Letters of the last few weeks, and the correspondence evoked by them, like Audrey, with a difference, "I thank the gods that they have not made me" ironical, so that I trust I may not offend by referring to stained-glass windows as "vaingauds," or to small congregations as "figures of speech." I am more inclined indeed to refer to congregations, large as well as small, as "figures of silence," especially during the hymns.

These first letters from the various districts seem to have aimed at a general view of the situation, and I shall therefore set myself to follow on the same lines.

The North Midland District contains nineteen congregations, situated in the counties of Derby, Lincoln, Nottingham, Leicester and Bedford. The county of Northampton would naturally seem from its position to belong to our district, but for unknown reasons it belongs to the London and Southern Counties Provincial Assembly. Nottingham is the headquarters of this district. A ministers' meeting is held there once a quarter, and the Committee of the Association meets there on the same day to transact the affairs of the district.

In Derbyshire we have six chapels connected with the Association. There are other chapels in this county, notably Flagg, which owes so much to the long-continued work of Mr. Woollen, but there are only six which happen to belong to our Association. These are Belper, Bradwell and Great Hucklow (which are worked by our minister), Chesterfield, Derby and Ilkeston. None of these congregations are in much danger of temptation from excessive prosperity. It is rather the temptation of tribulation than the temptation of wealth from which they need to be delivered. Nevertheless, even in the weakest of them there is good work being done, and in most there are signs of growth and promise. Great Hucklow must probably always be a small village congregation, and Bradwell, although the population is growing, will long continue to require help. During the past few years there has been evidence of increasing activity in these congregations, and, under the Rev. W. H. Rose, lately settled from the H.M.C., it is expected that many improvements will be made. Belper and Derby continue from year to

year in about the same condition. The congregation at Derby is not what it used to be, and not what, in so large a town, it ought to be. The same might be said of most of our town congregations, but the tendency for the so-called "Presbyterian aristocracy" to drift away has probably gone farther in Derby than in our other large towns. This drift is not of recent date, and is all the more serious on that account. It is pleasant to note, on the other hand, that our minister, the Rev. J. Birks, holds a high position in the town both as member of the Board of Guardians and as a leader in civic work.

Of Chesterfield and Ilkeston nothing but good can be said. The Elder-yard Chapel at Chesterfield has been recently restored at the cost of £1,100. A successful bazaar was held by which the debt was reduced to about £200. A liturgical service has been introduced with general acceptance, and the congregations are both larger and more living than in the past.

The change at Ilkeston is most encouraging. Its recent history does not bear out what I understand to be the contention of Mr. Hopps and Mr. W. H. Herford—that lay preaching is better, at any rate for small places, than a trained ministry. It has been served for some years by an earnest and able band of lay preachers, and during that period it managed to maintain a struggling existence. Since last July it has had a settled minister in Rev. E. A. Maley, and the congregation has improved in every respect and has regained its "will to live," which had almost ebbed away.

Our congregations in Lincolnshire are generally very small. They consist of Gainsborough, Kirkstead, and Lincoln, no service having been held in the chapel at Boston for some time. Kirkstead and Lincoln have no direct official connection with the Association. The former is a healthy little country congregation, the latter one of the weakest of our town congregations. The chapel at Gainsborough is in a dilapidated state, and the gatherings very small. There can be no question that the general situation in Lincolnshire is extremely depressing.

Nottinghamshire includes three chapels in the town of Nottingham: High Pavement, Christ Church, and Hyson Green; and in the country, Mansfield and Newark. Mansfield is, as ever, bright and cheery—one of the most united and social of congregations. This year it takes an exceptionally important position in the town, owing to the fact that the present mayor, as well as the town clerk and several aldermen, are counted amongst its members. The congregation at Newark is small and has a very up-hill fight, but it is doing an excellent work in the midst of difficult conditions.

Hyson Green Mission is carried on by a devoted band of lay workers, amongst whom Mr. J. H. Gittins is prominent. Christ Church is at present without a minister, but is holding its own, with the kind help of the Rev. Joseph Freeston, who, having retired from the ministry, is giving assistance where needed. Nevertheless, it is up to the present a disappointment. There ought to be room in such a town as Nottingham for several large congregations, especially if situated in the outlying districts, but its experience so far seems to be that there is scarcely room for two. Of the High Pavement it is hardly necessary

to speak. Its minister makes it a strongly felt power in the town, both through his scholarship and his religious influence, and it may be said that the congregation has probably never been more full of good works and vitality than it is to-day.

The remaining counties are Bedfordshire, with one congregation, and Leicestershire, with four. We have no chapel at Bedford, but a small congregation has met in a hired room for many years, under the ministry of the Rev. Rowland Hill. It is one of the very small causes where just as good work is being done, according to its opportunities, as in the largest of our congregations.

Loughborough and Hinckley are both active little congregations, with good attendances on the Sunday, many week-evening institutions, and, especially in the case of Hinckley, large and thriving Sunday-schools. Loughborough suffers, as so many of our congregations do, from a liberal and energetic orthodox Nonconformist preacher who keeps some who are really Unitarians in his church.

In Leicester at the present time orthodox Nonconformity is comparatively weak, and the strongest preachers on the whole are the most orthodox. There is no great liberal leader as there has been often in former times, and there is no eloquent preacher just now who is proclaiming Unitarianism from an orthodox pulpit. The Great Meeting continues prosperous, but not nearly so prosperous as it ought to be in so large and growing a town. It is especially active in its Sunday-school and Mission.

The Free Christian Church, under its new minister, is making marked progress, and is full of energy. Four week-evening doctrinal lectures were recently given by the two ministers in a Board-school in the west end of the town, and were attended by an average of over one hundred persons.

The aim was to make known to the prejudiced or the ignorant what are the principles and opinions usually called Unitarian. The questions asked by several who attended the lectures showed how little our position was understood. It is now proposed by a committee of the two congregations to follow up these lectures by a series of Sunday afternoon religious services in the same Board-school. There is a possibility that some day the Free Christian congregation may remove its church to the large and growing district at the west end of the town; if it does this, these lectures and religious services will have prepared the way for its reception. But even if this was not to take place, the interest and energy which have been aroused in the congregations themselves and the effect produced would make the work well worth while. Mr. Hopps abundantly proved how popular and beneficial unsectarian services in a hall might be in Leicester, and although we do not hope to follow him with anything approaching the same success, the aim in our religious services will be upon the same lines.

HENRY GOW.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Astley.—A successful sale of work was held on Saturday in the schoolroom, to raise funds for the restoration of the church and schools. A large

Christmas tree was an attractive feature in the sale. The Rev. Peter Holt presided, and the sale was opened by Mrs. Caleb Wright, of Tyldesley. The proceeds amounted to £62.

Brighton.—On Tuesday, Feb. 8, the annual meeting of the congregation was held in the lecture hall of the Free Christian Church, New-road, when there was a full attendance of members and friends. The report and balance-sheet presented to the meeting show that a good amount of work has been done during the past year and that all the funds are in a healthy condition, all six of the accounts having a balance on the right side.

Buxton (Appointment).—The Rev. George Street, of Blackley, Manchester, has been appointed minister of the church at Buxton in succession to the late Rev. R. Cowley Smith.

Cardiganshire : Ciliau-Aeron.—On Sunday, Jan. 30, the last service in the old chapel was held, when a fair congregation gathered to worship in the old building where their relations for many generations had come for spiritual comfort and edification. The service was conducted by the Pastor, the Rev. Lewis Williams. The chapel is the oldest Nonconformist place of worship in the country, and though many hallowed associations are crowded around the present edifice, we are compelled, owing to its dilapidated condition, to build another one, which, through the help of kind friends, we hope to open free of cost.

Clifton (Resignation).—The Rev. C. D. Badland, M.A., has resigned the pulpit of Oakfield-road Church. At a congregational meeting the following resolution was passed:—"The congregation, while accepting Mr. Badland's resignation of his office of minister, desire to assure him of their recognition of his earnest endeavour to promote the welfare of the church; and would wish him to believe that they are not insensible of his uniform kindness to every one of its members." The resignation takes effect in July.

County Down: Rademon.—It will be seen from the appeal in the advertisement column, that Mrs. Ormiston Chant, one of the most effective platform speakers of the day, and a lady who has acquired a world-wide reputation for her strenuous and exceedingly able advocacy of certain social reforms, will preach on the 20th inst. in Rademon Meeting-house at morning and evening service, and lecture on the following evening (Monday) at seven o'clock. Those who had the pleasure of hearing Mrs. Chant at Rademon a few years ago will be delighted to have an opportunity of again listening to her eloquence.

Croft.—Our New Year's party for scholars, parents, and friends, arranged for a date when there is moonlight, was held on Wednesday, the 3rd inst. In consequence of the great storm which set in early in the afternoon many were prevented from joining us. About fifty gathered in our small schoolroom and parlour of tea—first the children, about five, and then the grown-up people at six. After tea we had a pleasant meeting, presided over by the minister. Recitations were given by a number of the Sunday-school children; parlour-games, conducted by the young people, were carried on till a late hour; fruit and sweets were distributed to young and old. Miss E. Hindley, of Bolton, at the request of the minister, distributed book prizes for regular attendance and good conduct to the children. Everyone thoroughly enjoyed the meeting together.

Edinburgh.—Every available seat was occupied at St. Mark's Church, Edinburgh, on Sunday, Feb. 6, on the occasion of the Rev. Stopford A. Brooke preaching. A large number of University students were present. It was impossible to find room for all who came.

Gloucester.—The Barton-street Chapel Literary and Social Union gave a very successful entertainment on Wednesday, Feb. 2, in aid of the piano fund. The Rev. W. Lloyd presided, and the principal performers were Miss E. M. Higgs (piano), Mr. George Embrey (flute), Miss Embrey, Miss Cresswell, Miss Watts, Miss Robinson, and Mr. Foreman (vocalists), and Mr. E. Richards (recitations). The programme also included a dramatic sketch and part-songs. At the conclusion of the performance a hearty vote of thanks was accorded to the performers, especially to those not belonging to the church, which was proposed by Mr. C. W. Washbourne and Mr. A. Jones.

Great Hucklow.—On Saturday, Jan. 29, the annual tea party was held in the old chapel schoolroom. An entertainment by the scholars and friends followed the tea, the Rev. W. H. Rose in the chair. At the children's party on the following Monday prizes for good attendance were distributed, the gift of the Rev. R. S. Redfern, of Crewe, formerly minister here.

Killinchy.—At the annual conversazione on Tuesday week about four hundred sat down to tea. In the unavoidable absence of the minister, the

Rev. Joseph Geary, the chair was occupied by the Rev. J. A. Kelly, of Dunmurry. The Treasurer's accounts were read and passed, and were considered very satisfactory. There was a varied programme, consisting of items by Mr. Alfred Siva's church choir, also songs, recitations, readings, and addresses by Messrs. Hugh D. Morrow, Alfred Siva, John M'Ilrath, Davidson, the Misses M'Ilwrath, Fitzroy, and Ritchie. A very pleasant evening was concluded with votes of thanks to all who had in any way rendered assistance.

Leeds: Hunslet.—The annual bazaar, which was postponed from December to February, was held on the 3rd and 5th inst. On the earlier date Mrs. Ward, wife of Mr. Alderman Ward, was the opener, and gave a most excellent and appropriate address. Mr. John Thornton moved, and the Rev. A. C. Fox seconded, a vote of thanks to Mrs. Ward for her kindness in opening the bazaar. On the second day the proceedings were opened by Mr. W. Holbrook, of the Mill Hill congregation, who spoke eloquently of the Unitarian Faith as a religion of life. The Committee desire to thank all their Mill Hill friends who have helped them in this effort, and also those at Heywood and elsewhere. They also appreciate the kindness of the young people from Mill Hill Sunday-school in giving a couple of dramatic sketches, and also of Mr. Arthur Bray in bringing his large phonograph, which discoursed popular airs to the delight of two large audiences. The committee desire especially to thank Mr. Bray for his kindness, as he is not one of our household of faith, and who promised to supply, free of cost, new gas burners up to date for all the school premises. The sale was very successful, under the circumstances, exceeding the most sanguine expectations, and realising upwards of £67.

Liscard.—On Friday evening, Feb. 4, a handsome drawing-room clock and side ornaments were presented to Mr. and Mrs. Samuel Wellington by their friends in the Liscard Unitarian Church, in recognition of Mr. Wellington's long and valuable services to the church.

Liverpool.—At a meeting of the Sunday School Society, held on Tuesday evening, the 8th inst., at the Unitarian Institute, the Rev. J. J. Wright, of Chowbent, the editor of *Young Days*, gave a "helpful talk" to Sunday-school teachers, emphasising the primary object of the work to be the cultivation of the sense of God in the soul of every scholar. Mr. Wright gave specimen lessons, illustrative of methods of teaching for different classes, and intended to arrest the attention, inform the mind and appeal to the feelings of the learner. After several questions had been asked and answered a unanimous vote of thanks was passed to Mr. Wright for his most helpful and encouraging talk. There was an attendance of about seventy teachers and friends.

Liverpool: Ancient Chapel of Toxteth.—The Rev. W. J. Jupp has settled as minister at this chapel, and on Thursday the welcome soiree was held at the Congregational Schools—the Congregational minister joining in the welcome to him. The annual meeting was held last Sunday. The congregation has grown steadily for the last two or three years, but the great drawback is the want of a meeting-room in connection with the chapel.

Nantwich.—On Wednesday evening, the 2nd inst., the Rev. Charles Hargrove, M.A., of Leeds, conducted a special week-night service here, and lectured on "The Religion of the New Testament." The rev. gentleman was listened to with great interest by the audience, which included several members from other churches, and his kindness in visiting the congregation was very highly appreciated.

Northumberland and Durham Unitarian Christian Association.—The last of a course of four lectures was delivered on Tuesday evening, Feb. 8, by the Rev. Arthur Harvie in the Co-operative Hall, Gateshead. The subjects dealt with have been "The Bible—Defended and Restored by Unitarians"; "God. 'Tis there is one God, the Father"; "Jesus. A Man Approved of God"; "Salvation. Through Love, not through Blood." The audiences, though not so large as were expected, have yet been fairly good, over seventy adults being present at each of the first three lectures, and about fifty at the fourth. Through the generosity of the B. and F.U.A. a number of tracts were given away at the close of each lecture. In connection with the movement the Rev. Frank Walters, of Newcastle, is announced to deliver on Tuesday evening next, in the same hall, his well-known lecture on "What the Unitarian Church Stands For," and arrangements are being made to hold a series of Sunday evening services, which will commence on the 20th, and will be conducted by the Rev. Arthur Harvie.

Oxford.—On Sunday, Feb. 6, the Rev. B. Nagarkar, of Bombay, a valued member of the Brahma Somaj, preached at Manchester College. His beautiful and suggestive sermon treated of

"Revelation, Inner and Outer." In the evening he delivered, in the lecture-room, to a very appreciative audience, an interesting and luminous lecture on "The Work of Hindu Social Reform in the Brahmo Samaj."

Portsmouth: High-street.—On Sunday, Jan. 30, the congregation had the great pleasure of listening to two addresses by Mr. B. B. Nagarkar, of Bombay. On the Monday evening following Mr. Nagarkar lectured at the Albert Hall on "Problems of Modern India" to an appreciative audience.

Richmond.—The annual meeting was held in the church on Thursday evening, Feb. 3, the Rev. S. Farrington presiding. Before proceeding with the regular business the Chairman made sympathetic reference to the death of the late Dowager Countess Russell, and moved a vote of condolence with Lady Agatha Russell and the Hon. Rollo Russell, which was seconded by Mr. James Marshall and carried, all standing. In the report, which was adopted on the motion of Mr. G. W. Oldland and seconded by Mr. W. J. Day, the Committee were unable to chronicle that amount of success that could be desired. For some time the question of finance has been the cause of much anxiety, and it was found necessary to make an appeal to the congregation, which resulted in £58 8s. 4d. being subscribed. A sale of work was also held in December by which means £43 7s. 5d. was raised. The subscriptions amounted to £211 1s. 6d.; grants, £57 10s.; offertories, £91. The Rev. T. E. M. Edwards, in the course of an encouraging address, said: "They must all remember that the position which they occupied as a Free Church was not a very popular one, and they had to be content with a good deal of prejudice and misrepresentation. They were, indeed, a somewhat small body. As they looked around them they saw that their religious thoughts were fermenting all the churches and the entire community. They should therefore take courage. When they saw how the orthodox churches were becoming more liberal, and were now teaching such broad and noble truths, they ought to be inspired with hope. He made an earnest appeal to Unitarians to throw enthusiasm into their work and make their church a living reality." Mr. James Marshall was re-elected treasurer and Mr. W. E. Evans hon. secretary. Votes of thanks to the Rev. T. E. M. Edwards and the chairman brought the meeting to a close.

Rotherham.—On Thursday, Feb. 3, the Rev. C. Hargrove, M.A., delivered his lecture on "The Irish Rebellion of 1793," before the Literary and Social Union of the Church of Our Father. The Rev. W. Stephens presided and there was a good attendance.

Stepney Green: College Chapel.—The annual Sunday-school gatherings have been successfully held. Miss Herford came down from Hampstead to distribute the prizes to the scholars, and spoke some encouraging words to them. The other festivities consisted of an infants' treat, elder scholars' tea-meeting and a pretty cantata called *The Frost Queen*, which was rendered by the scholars. Miss Read wishes to thank very heartily all who have so kindly helped her. On Sunday last a Postal Mission Conference was held under the presidency of Miss Florence Hill. Mr. Taverner read a paper on "The Application of Christianity to Modern Life." The paper was followed by an interesting conversation, maintained by the Rev. Mr. Buckland, Miss L. Taggart, Messrs. Evans, Chambers and Chamberlain. Most of those who took part stayed on to tea and evening service, at which Miss Hettie Jennings sang beautifully a solo called "The Gift," and Mr. Taverner preached on "The Message of Dante."

Stourbridge.—The annual meeting of the Provident Society (established 1784), in connection with the Presbyterian Chapel, was held at the Wollaston-road schools, on Monday, Jan. 24. Mr. A. W. Worthington presided. Mr. J. T. Short (hon. sec.) presented the report and accounts for 1897, from which it appeared that the number of members was sixty. The receipts for the year from investments and members' contributions was £150 5s. 9d., and the payment to fourteen members in sickness, £67 17s. 6d.; to six superannuated members, £75; and death allowance for one member, £10; making a total of £152 17s. 6d. The expenditure last year exceeded the income by £2 11s. 9d. The total amount invested, at cost price was £2,935 17s. 7d., and the present market price £4,631 1s. 6d. The adoption of the report was moved by the Chairman, seconded by Mr. J. Blorton, and carried, and the officers for the ensuing year were appointed. A cordial vote of thanks to the chairman, moved by the Rev. A. W. Timmis, brought the business meeting to a close, after which tea was partaken of. A musical programme was arranged by the Misses Evers, and a most pleasant evening was closed by a quadrille.

OUR CALENDAR.

SUNDAY, FEBRUARY 13.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. A. J. CLARKE.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "The Lord's Prayer v. Temptation."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church, Upper-street, 11 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., 3.30, Service for Children, and 7 P.M., Mr. B. B. NAGARKAR, of Bombay.
Kentish Town, Free Christian Church, Clarence-road, Rev. A. FARQUHARSON, 11 A.M., "The Old, Old Story," and 7 P.M., "What is the Use of the Bible."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STROUGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, "The Recoil of Wrong."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.; 3 P.M., Service for Children.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., L. TAVERNER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Natural History Museum, Lismore-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

OXFORD, Manchester College, 11.30 A.M. and 8.30 P.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. LAWSON DODD, and 6.30 P.M., Mr. H. S. ROBERTSON.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 13th, Dr. WASHINGTON SULLIVAN, "What is the Soul?" 11.15.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Feb. 13th, at 11.15, ARTHUR CLAYDEN, "The Brothers Newman."

MARRIAGES.

WELBY—SHANLEY—On the 2nd inst., at the Church of St. John the Evangelist, Finsbury Park, N., by the Rev. J. B. Latreille, John Kenrick Welby, Solicitor, Liverpool (son of the Rev. C. H. Wellbeloved), to Mary, only daughter of the late Thomas Shanley, of Hobart, Tasmania.

DEATHS.

POTTER—On the 7th inst., at Heald-grove, Rusholme, Louisa, widow of Sidney Potter, Greenheys, Manchester, aged 91 years. No flowers by request.

VALLANCE—On the 28th January, at West Hill, Mansfield, Christiana Maria Massingberd, wife of Robert Frank Vallance, F.R.I.B.A.

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LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING of this Society will be held at ESSEX HALL, on SATURDAY, Feb. 26, at 8 P.M. Miss MARIAN PRITCHARD in the Chair.

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SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

At the ANNUAL GENERAL MEETING of Contributors, held in DR. WILLIAMS' LIBRARY, LONDON, on WEDNESDAY, February 2nd, 1898, the Rev. J. E. CARPENTER, M.A., President, in the Chair,

The Annual Report and Balance Sheet having been read, it was Resolved:—

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the Rev. S. A. Steinthal, Messrs. Harry Rawson and A. W. Worthington, whose term of office has expired, being duly nominated, and the requisite number of voting papers being produced, be and are hereby elected as Managers of the Fund.

That the Resignation of Mr. J. H. Rowland be accepted with regret; and that, upon the nomination of the Rev. J. E. Carpenter, seconded by Mr. Rowland, the Rev. Thomas Thomas, J.P., of Green Park, Llandyssul, having received the requisite number of votes, be and is hereby elected a Manager of the Fund.

That the sincere thanks of the Contributors be given to the Rev. J. E. Carpenter, M.A., for his services as President during the past year.

That William Long, Esq., be elected President for the year 1898.

That the thanks of the Contributors be given to Mr. Edgar Chatfield Clarke for his work as Honorary Treasurer during the past year, and that he be re-appointed Treasurer for the coming year.

That Messrs. Harry Rawson and A. W. Worthington be re-elected as Honorary Secretaries, with thanks for their services.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1898.

That the thanks of the Contributors be given to the Trustees of Dr. Williams' Library, who have courteously granted the use of rooms for the Meetings of the Fund during the year concluded this day.

That the thanks of the Meeting be given to the President for his services in the Chair.

NON-SUBSCRIBING PRESBYTERIAN (UNITARIAN) CONGREGATION, RADEMON.

Since issuing APPEAL in circular letter for assistance in rebuilding our Caretaker's House, MRS. ORMISTON CHANT, of London, has kindly consented to Preach in our Church on SUNDAY, FEBRUARY 20th, 1898, at 12.15 and 6 o'clock.

Collection at each Service on behalf of our undertaking.

Contributions from friends unable to attend will be thankfully received by

J. JOSEPH MAGILL, Minister,
Rademon Manse, Crossgar, Co. Down;
or by WILLIAM MORRISON, Hon. Sec.,
Crossgar, Co. Down, Ireland.

RIVINGTON CHAPEL.

The ANNUAL SCHOOL SERMON will be preached by the REV. C. J. STREET, on SUNDAY AFTERNOON, 5th JUNE. Service to begin at 3 P.M.

Tea will be provided as usual after the Service at 6d. each.

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